ONE and TWENTY SERMONS ON SEVERAL OCCASIONS.

The SECOND EDITION.

By *THOMAS NEWLIN*, M. A. late Fellow of *Magdalene* College in *OXFORD*.

VOLUME the SECOND.

OXFORD:
Printed by *Leon. Lichfield*, for *Anthony Peisley*, and are to be Sold by *James* and *John Knapton*, *Robert Knaplock*, *William Innys*, *William Meadows*, *Benjamin* and *Charles Motte*, Booksellers in *LONDON*. 1728.

1062 11

THE CONTENTS.

SERMON I.

FEAR and Diſquiet the neceſſary Conſequences of Sin.

A Sermon Preach'd before the Univerſity of *Oxford*, at *Magdalene* College, on St. *John Baptiſt*'s Day, 1720.

Iſaiah Lvii. 20, 21. *The Wicked are like a troubled Sea, when it cannot reſt, whoſe Waters caſt up Mire and Dirt. There is no Peace, ſaith my God, to the Wicked.* pag. 1.

SERM. II. *Pleaſure and Peace the certain Conſequences of Virtue.*

A Sermon Preach'd at *Beeding* in *Suſſex*.

PROV. III. 17. *Her Ways are Ways of Pleaſantneſs and all her Paths are Peace.* p. 16

SERM. III. *Jeſus Chriſt the Searcher of the Heart.*

A Sermon Preach'd before the Univerſity of *Oxford*, at St. *Mary*'s.

JOHN. II. 24, 25. *But Jeſus did not commit himſelf unto them, becauſe he knew all Men, And needed not that any ſhould teſtify of Man: for he knew what was in Man.* p. 32

SERM. IV. *The Faithful Interpreter of the Word of God.*

A Viſitation Sermon Preach'd at *Lewes* in *Suſſex*, *July* 3d 1722.

DAN. V. 17. *Then Daniel anſwer'd and ſaid before the King, let thy Gifts be to thy ſelf, and give thy Rewards to another, yet I will read the Writing unto the King, and make known to him the Interpretation.* p. 52

The CONTENTS.

SERM. V. *The Duty and Advantage of Self-Examination.*

A Sermon Preach'd before the Univerſity of *Oxford*, at St. *Mary's*.

1 COR. XI. 28. *Let a Man Examine himſelf.* p. 69

SERM. VI. *The effect of Righteouſneſs, Quietneſs and Aſſurance for ever.*

A Sermon Preach'd before the Univerſity of *Oxford* at St. *Mary's*.

PSALM CXIX. 6. *Then ſhall I not be aſhamed: when I have Reſpect unto all thy Commandments.* p. 87

SERM. VII. Jeruſalem's *Ruin, and* Judah's *Fall.*

A Sermon Preach'd at St. *Andrew's Holbourn.*

ISAIAH. III. 8. *For Jeruſalem is Ruin'd, and Judah is Fallen: becauſe their Tongue and their Doings are againſt the Lord, to provoke the Eyes of his Glory.* p. 103

SERM. VIII. Nathan's *Application* to David.

A Sermon Preach'd before the Univerſity of *Oxford*, at St. *Mary's*.

2 SAM. XII. 7. *Thou art the Man.* p. 118

SERM. IX. *The Duty of Forgiving our Enemies, recommended and enforc'd.*

A Sermon Preach'd at *Beeding* in *Suſſex.*

LUKE XI. 4. *Forgive us our Sins; for we alſo forgive every one that is indebted to us.* p. 134

SERM. X. *St.* Paul's *Charge to* Timothy.

A Sermon Preach'd before the Univerſity of *Oxford* at St *Mary's*.

2 TIM. IV. 5. *But watch thou in all Things, endure Afflictions, Do the Work of an Evangeliſt, make full Proof of thy Miniſtry.* p. 148

SERM. XI. *Religious Principles the beſt Support of Government.* A

The CONTENTS.

A Sermon Preach'd before the Univerſity of *Oxford* the Firſt of *Auguſt*.

PROV. XVI. 12. *The Throne is Eſtabliſh'd by Righteouſneſs.* p. 171

SERM. XII. *The Inſinuations of the Tempter Falſe and Pernicious to Human Liberty.*

A Sermon Preach'd at *Beeding* in *Suſſex*.

GEN. III. 4, 5. *And the Serpent ſaid unto the Woman, Ye ſhall not ſurely die.*

For God doth know, that in the Day ye eat thereof, then your Eyes ſhall be open'd: and ye ſhall be as Gods, knowing Good and Evil. p. 189.

SERM. XIII. *The Manifeſtation of the Divine Glory.*

A Sermon Preach'd before the Univerſity of *Oxford*, at St. *Mary*'s.

EXOD. XXXIII. 18, 19. *And he ſaid, I beſeech thee, ſhew me thy Glory.*

And he ſaid, I will make all my Goodneſs paſs before thee. p. 206

SERM. XIV. Judas *Condemn'd by Himſelf, and Abandon'd by the Prieſts and Elders.*

A Sermon Preach'd at St. *Andrew*'s *Holbourn*.

MATTH. XXVII. 3, 4. *Then Judas, which had Betrayed him, when he ſaw that he was Condemn'd, repented himſelf, and brought again the Thirty Pieces of Silver to the Chief Prieſts and Elders, ſaying, I have Sinned in that I have Betray'd the Innocent Blood. And they ſaid, What is that to us? ſee thou to that.* p. 222

SERM. XV. *The Repentance of* Nineveh.

A Sermon Preach'd at *Beeding in Suſſex*, On the Faſt-Day for the *Plague*, 1721. JONAH

The CONTENTS.

JONAH III. 5, 6. *So the People of* Nineveh *believ'd God, and Proclaim'd a Faſt, and put on Sackcloth, from the greateſt of them, even to the leaſt of them. For Word came unto the King of* Nineveh, *and he aroſe from his Throne, and he laid his Robe from Him, and cover'd him with Sackcloth, and ſate in Aſhes.* p. 246

SERM. XVI.

Mary Magdalene.

A Sermon Preach'd at *Beeding in Suſſex.*

LUKE VII. 40, 41, 42, 43. *And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on.*

There was a certain Creditor which had two Debters: The one ought Five Hundred Pence, and the other Fifty.

And when they had nothing to Pay, he frankly Forgave them both. Tell me therefore, which of them will love him moſt?

Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, thou haſt rightly judged. p. 270

SERM. XVII.

The Heinous Sin of an Unrighteous Witneſs.

A Sermon Preach'd before the Univerſity of *Oxford*, at the Aſſizes holden there by the Honourable Mr. Baron *Price*, and Mr. Juſtice *Forteſcue*, *March* the 3*d*, 1722. EXOD.

EXOD. XXIII. 1. *Thou ſhalt not raiſe a falſe Report: Put not thine Hand with the Wicked, to be an Unrighteous Witneſs.* p. 288

SERM. XVIII.

God the Author and Giver of all our Faculties.

A Sermon Preach'd before the Univerſity of *Oxford*, at St. *Mary*'s.

EXOD. IV. 11. *And the Lord ſaid unto him, who hath made Man's Mouth? Or who maketh the Dumb, or Deaf, or the Seeing, or the Blind? Have not I the Lord?* p. 307

SERM. XIX.

The Divinity of Chriſt Prov'd by his Reſurrection.

A Sermon Preach'd at *Beeding* in *Suſſex* on *Eaſter-Day.*

REV. I. 17, 18.—*Fear not; I am the Firſt and the Laſt: I am He that Liveth, and was Dead; and behold I am Alive for evermore, Amen; and have the Keys of Hell and of Death.* p. 331

SERM. XX.

The Heinous Guilt of Lying to the Holy Ghoſt.

A Sermon Preach'd before the Univerſity of *Oxford*, at St. *Mary*'s. ACTS

Acts V. 3, 4. *But Peter said, Ananias, Why hath Satan filled thy Heart to Lie to the Holy Ghost, and to keep back Part of the Price of the Land? Whilst it remain'd, was it not thine own? and after it was sold, was it not in thine own Power? Why hast Thou Conceiv'd this thing in thine Heart? Thou hast not Lied unto Men, but unto God.* p. 353

SERM. XXI.

The Royal Martyr.

A Sermon Preach'd at *Beeding* in *Sussex*, *January* XXX. 1723.

Rev. II. 10. —*Be thou faithful unto Death, and I will give thee a Crown of Life.* p. 373

Fear

Fear and Diſquiet the neceſſary Conſequences of Sin.

A SERMON

Preach'd Before the

UNIVERSITY

OF

OXFORD,

At MAGDALENE College, on

St. *John Baptiſt*'s Day, 1720.

Iſaiah LVII. 20, 21.

The Wicked are like a troubled Sea, when it cannot reſt, whoſe Waters caſt up Mire and Dirt.

There is no Peace, ſaith my God, to the Wicked.

THE God of Juſtice and Power has threaten'd to *rain Storm and Tempeſt upon the Wicked: This ſhall be their Portion* in the other World. Pſ. 11. 6.

And there is nothing can give us ſo juſt a Notion of their Diſtraction, their Anguiſh, their Confuſion,

fuſion, even in this Life, as the Compariſon which the Holy Spirit of God has made in the Words of the Text.

When they are labouring under a Senſe of Guilt, and an Apprehenſion of Puniſhment, their reſtleſs Minds are wrought up into the higheſt Ferment, torn with contrary Paſſions, and toſs'd to and fro with Fear and Anxiety: And as the boiling Waters *caſt up Mire and Dirt from the Bottom of the great Deep*, ſo the *raging Waves* of their troubled Hearts, throw up all their Filth and Corruption from their ſecret Hiding-places, and are perpetually *foaming out their own Shame*.

Jude 13.

When their Iniquity comes up before them, it covers them with the *Blackneſs of Darkneſs*. And when the Light breaks in upon them, it affrights them, like the ſudden Flaſhes of Lightning, which add Horror to the Night of Storm and Tempeſt.

This is actually their Caſe, as we are aſſur'd by him, who knows the Secrets of the Heart, and throughly diſcerns the Paſſion, the Shame, the Fear, the Melancholly and Deſpair which torment *a wounded Spirit*.

And as they do actually ſuffer this amazing Puniſhment, ſo it is abſolutely neceſſary that they ſhould; for it is grounded upon the unchangeable Nature of Things, and the eternal Difference between Good and Evil: and how much ſoever the Maſters in Iniquity may boaſt of their imaginary Strength; tho' they promiſe themſelves Liberty and Peace, and in the Pride of their Hearts, pretend to enjoy the greateſt Satisfaction; yet their Hopes are vain, their Promiſes deceitful: *For there is no Peace, ſaith my God, to the Wicked. Their Sins are Spears and Arrows*, and they pierce them through *like a ſharp Sword*, and they know not which Way to

to turn themſelves, for they have no Grounds to ſupport their Confidence.

And we ought to adore the Goodneſs of God, for making their Guilt ſo uneaſy to them: for if we have any Tenderneſs for our ſelves, certainly this immediate Puniſhment of Sin, muſt deter us from *walking in the Counſel of the Ungodly:* or if we are ſo fooliſh, as to purchaſe this Diſquiet, by entring into the Paths of Wickedneſs; yet as ſoon as we have gotten this ſad Experience, one would think it ſhould effectually diſcourage us from *ſtanding in the Way of Sinners, or ſetting in the Seat of the Scornful.* That it may have this happy Effect upon us, Let us *Pſal.* 1. 1.

Firſt, Conſider the dreadful Condition of thoſe Men, who *are like a troubled Sea, when it cannot reſt, whoſe Waters caſt up Mire and Dirt.*

And,

Secondly, The Cauſes of their Diſquiet, or why *there can be no Peace to the Wicked.*

And *Firſt*, We are to conſider the dreadful Condition of thoſe Men, who *are like a troubled Sea, when it cannot reſt, whoſe Waters caſt up Mire and Dirt.*

The great Creator of the World has plac'd every Thing in a wonderful Order; but he has ſhewn the exacteſt Care in Man, The Chief of his earthly Creatures. All his Faculties are appointed to anſwer ſome important End, and are plac'd in a regular Subordination to one another, for the certain Attainment of it. And whilſt he obeys the Author of his Being, and keeps the Rank in which he was ordain'd to move, there is a moſt

delightful Harmony in his Breaſt; His Reaſon commanding him to do his Duty; His Affections quickening him in the Performance of it; His Will rejoicing to diſcharge it; and His Conſcience applauding him for it, and giving a pleaſing Foretaſt of the Favour and Approbation of God.

But if he indulges his ſinful Appetites, His Affections become unruly, and get the Dominion over him; His Will urges him on to his Deſtruction, at the Command of every Paſſion; His Reaſon is forc'd to ſtoop to thoſe Actions which it loaths and abhorrs; and His Conſcience continually purſues him with the juſt Complaints of the Injuries which he has offer'd to it.

And the Puniſhment which he inflicts upon himſelf is the more grievous, becauſe *the Arrow ſticks faſt in him*, and cleaves to his Soul. There are many Arguments to alleviate and take off the Edge of worldly Evils, which can bring no Relief under the Torments of a guilty Conſcience. For thoſe are ſometime at a diſtance from us, and we may hope to eſcape, or partly divert them: or if they fall upon us, they may only affect the Body, while the Mind retires into itſelf, and enjoys its proper Happineſs. But the Sinner has no Place to flee unto; no Fence againſt himſelf: He is his own Tormentor, and the Senſe of his Sin and Folly poſſeſſes all the Retirements of his Heart, and fills every Faculty of his Soul. It is *about his Path, and about his Bed, and follows him in all his Ways.*

And that All-ſeeing God, who is preſent with us in every Occurrence, and in every Thought, will not ſuffer him to eſcape from his Boſom-enemy, but conſtrains him to cry out in the Bitterneſs of his Anguiſh, *Whither ſhall I go from my wounded Spirit?*

Spirit? Whither ſhall I go from its Preſence? If I endeavour to *climb up into Heaven*, it oppreſſes me with a Weight that is intolerable; *If I go down to Hell*, there it will be *a Worm that will never die*; *a Fire that never will be quench'd: If I take the Wings of the Morning, and remain in the uttermoſt Parts of the Sea*, there I ſhall behold a Reſemblance of my Condition; and when I hear *the Sea and the Waves roaring, and ſee the Hearts of Men failing them for Fear*, I ſhall feel a greater Diſorder in my own Breaſt, and be more violently ſhaken with the Confuſion of my own Thoughts; *If I ſay, peradventure the darkneſs ſhall cover me*, the ungrateful Light will ſhew my Guilt, and diſplay all my Shame, with a bright and glaring Evidence.

It was This Senſe of Guilt, this terrible Conviction, that ſtung the accurſed *Cain*, when *he ſaid unto the Lord, my Puniſhment is greater than I can bear. Behold* (ſays he) *thou haſt driven me out this Day from the Face of the Earth, and from thy Face I ſhall be hid, And I ſhall be a Fugitive and a Vagabond in the Earth.* But His Puniſhment was render'd more exquiſite by a firm Aſſurance, that though he wander'd to and fro, he could not fly from himſelf, and whereſoever he was, he would ſtill *be found out by this his Enemy.* In the moſt diſtant Countries, he would be forc'd to hear the Cries of his Conſcience; and every one whom he met, would bring to his Remembrance, the Murther of his Brother. *Gen.* 4. 13, 14.

The Conſcience of the Wicked is always *writing bitter things againſt them*; and every Accident renews the Thoughts of their paſt Iniquity, and takes off the Veil of Forgetfulneſs: and it appears in all its Horror and Deformity, in the Day of Evil: when outward Calamities ſtraiten and beſiege

ſiege them, then they feel the moſt ſharp and piercing Agonies within; and when the World frowns upon them, they can have no Comfort from themſelves; no Proſpect of any Thing, but Hell gaping before them.

How did the *Hearts of Joſeph's Brethren ſmite and reproach them*, when they were driven by Famine into *Egypt*,, whither they had ſent their innocent Brother; and when they were brought into a ſeeming Neceſſity, either of ſnatching the Comfort of of *Jacob*'s old Age from his affectionate Embraces, or of ſuffering Bonds, Impriſonment and Death! Then they were forc'd to acknowledge, that *they were verily guilty concerning their Brother*; and they could expect no Relief, no Compaſſion, *becauſe they ſaw the Anguiſh of his Soul when he beſought them, and they would not hear*; and were their Afflictions the greateſt that could be endur'd, yet they could not but allow of the Equity of their Puniſhment;

Ge 42. 21. *Therefore is this Diſtreſs come upon us.*

Guilt is naturally attended with Fear and Suſpicion; and the Soul that is polluted with it, is in perpetual Dread of a watchful Eye that looks down upon it, and an almighty Hand that is ready to puniſh it. And the leaſt Appearance of Danger ſounds the Alarm, and all its Sins throng forth, as if they were awaken'd by the ſurprizing Summons, *Ariſe ye Dead, and come to Judgment.*

We have a very remarkable Inſtance of this ſudden Apprehenſion, this ſurprizing Fear, in the licentious *Herod.* This great wicked Man *fear'd* the Impartial *John the Baptiſt, becauſe he was a juſt Man and an Holy.* But he fear'd him much more, when he had ſacrific'd the Preacher of Righteouſneſs to the imperious Demands of the wanton *Herodias*, and raſhly permitted her to execute Revenge upon

upon him. *When the Fame of the bleſſed Jeſus was ſpread abroad, for the mighty Works that were done by him, and his Diſciples, King Herod heard of him, and he ſaid, that John the Baptiſt was riſen from the Dead, and therefore mighty Works did ſhew forth themſelves in him.* Mar. 6. 14.

Others pleas'd themſelves with uncertain Conjectures concerning him, *ſaying, that it is Elias: or that it is a Prophet, or as one of the Prophets.* But *Herod* could not but make a Concluſion, that fill'd him with Horror, *It is John the Baptiſt whom I beheaded, he is riſen from the Dead.* Mar. 6. 15. —— 16.

Though he knew not of any Reſurrection, yet his Guilt told him that he was actually riſen; and he believ'd that he was come to proclaim his own Innocence, and bring Him to an Account for his Injuſtice and Cruelty; and that *therefore mighty Works did ſhew forth themſelves in him,* to give Teſtimony to the Integrity of St. *John*, and diſcover the Guilt of the Murtherer. —— 14.

And we may ſuppoſe, that when *the Vail of the Temple was rent in twain, from the Top to the Bottom; and the Earth quak'd, and the Rocks rent, and the Graves were open'd, and many Bodies of Saints which ſlept, aroſe, and came out of the Graves, and went into the Holy City, and appear'd unto many,* then *Herod* fear'd greatly, and his Heart was *ſhaken and rent* like the Rocks, and the dark Corners of it *were open'd*, and all his Sins *came forth and appear'd to him:* and he could not but ſay of St. *John*, as the Centurion did of the Crucified *Jeſus, Certainly this was a righteous Man!* Matth. 27. 51, 52, 53. Luke 23. 47.

How was *the perfect and upright Job* affected with his Sufferings, when God ſeem'd to have forſaken him, and was pleas'd *to try him in the Furnace of Affliction! The Arrows of the Almighty* (ſays he) *are* Job 6. 4.

within me, the Poyſon whereof drinketh up my Spirits; the Terrors of God do ſet themſelves in aray againſt me.
Job 7. 11. *Therefore I will not refrain my Mouth, I will ſpeak in the Anguiſh of my Spirit, I will complain in the Bitterneſs of my Soul.*

And yet he had this to comfort him, that *he ſuffer'd not for any Iniquity in his Hands, that his Prayer was pure,* that he could ſay with Confidence, *Be-*
Job 16, 17. 19. *hold my Witneſs is in Heaven, and my Record is on High.*

How much more then muſt the Wicked endure, who are aſſur'd that they have provok'd an Almighty Enemy! *Their Sins teſtify againſt them, their Tranſgreſſions are with them, and as for their Iniquities they know them.* They have ſinn'd preſumptuouſly, and forfeited the Favour of God, and *he*
Job 7. 20. *has ſet them as a Mark againſt him, ſo that they are a Burden to themſelves. When they lie down, they ſay,*
Job 7. 4. *when ſhall we ariſe, and the Night be gone? and they are full of toſſings to and fro unto the dawning of the*
Job 7. 13, 14. *Day. When they ſay, our Bed ſhall comfort us, our Couch ſhall eaſe our Complaint: then they are ſcar'd with Dreams, and terrified with Viſions.*

Of this we have experience, whenſoever we have done any ſinful Action. It troubles our Thoughts, and interrupts our Reſt by Night, with a confus'd Conſciouſneſs of Guilt, and a dreadful Expectation of Puniſhment; and before we are entirely awake in the Morning, we find a Clog upon our Spirits; and tho' we cannot diſtinctly remember the Occaſion of it, our Heart tells us there is a heavy Charge againſt us, which ſtrikes a damp upon the Enjoyments of the following Day; And the upbraiding Remembrance of it ſtill returns, and as often as we look into our Breaſts, our Shame riſes before us.

A

A guilty Conſcience always caſts up its loathſom Burthen, like thoſe burning Mountains that throw up Fire out of their Bowels, or like the damn'd, *the Smoke of whoſe Torment aſcendeth up for ever and ever.* Rev 14.11.

We ſee the Conſummation of Miſery in the treacherous *Judas*, when he repented of his Falſhood to his Lord, and *brought again the Thirty Pieces of Silver, the Price of him that was valued, to the chief Prieſts and Elders, ſaying, I have ſinn'd, in that I have betray'd the innocent Blood.* Matth. 27. 9. 4.

They treated him with the utmoſt Contempt, and ſaid, *What is that to us? ſee thou to that.* And he was alſo deſpis'd by himſelf, and became the Object of his own Hatred and Indignation, *ſo that his Soul choſe Strangling and Death, rather than his Life.* Job. 7. 15.

And into this reſtleſs State, the Sinner will certainly fall, unleſs he makes haſt to be reconcil'd to God. For all his Arts will be ineffectual, and unable to lull his Conſcience into a laſting Security. The cloſeſt Train of Pleaſures will have ſome Interruption; the loudeſt Noiſe of Mirth will be ſilenc'd by the Cries of Guilt; and tho' he endeavour to *ſtrengthen himſelf in Iniquity*, yet the Number of his Sins will not render him altogether inſenſible of Fear, they will only *heap up Wrath againſt the Day of Wrath*, and the Evils which he has multiplied againſt himſelf, will one day *find him out.*

When the Hour of Calamity, or Sickneſs comes upon him, the Sins of his Youth will *riſe in Judgment* againſt him, and the black Catalogue of Vices, which he endeavour'd to erase or conceal, will appear in plain and indelible Characters: *when he caſts up the Account of his Sins*, he ſhall be ſeiz'd with Fear and Trembling, and *his own Iniquities ſhall convince him to his Face:* his Conſcience will W.ſ. 4.20.

con-

conſtrain him to attend to her Accuſations, and will not permit *the Temples of his Head to take any reſt*: he has no Hopes in this Life, no Proſpect of Happineſs in the other. His preſent Condition is too grievous to be born, and his Expectation is full of Miſery. He has no Stay or Support, no Anchor to hold him faſt, but is driven about and toſs'd by the Violence of a Tempeſt, which can never be ſtill'd. He can never entertain the leaſt Thoughts of Peace, but is at utter Enmity with his Reaſon, with his Conſcience, with his God.

Pſ. 132. 4

Job 27. 8. *And now what is the Hope of the Hypocrite, tho' he hath gain'd, when God taketh away his Soul? Terrors take hold on him, as Waters, a Tempeſt ſtealeth him away in the Night. The Eaſt-wind carrieth him away, and he departeth: and as a Storm, hurleth him out of his Place. For God caſts upon him, and will not ſpare, he would fain flee out of his Hand: But there is no eſcaping, for horrible is the End of the Unrighteous.*

Job 27 20, 21, 22.

Wiſ. 3. 19

Which brings me to conſider,

Secondly, The Cauſes of their Diſquiet, or *why there can be no Peace to the Wicked.*

And the *Firſt* and Plaineſt Cauſe of it, is a natural Senſe of the Baſeneſs and Malignity of Sin. We muſt neceſſarily trace it from this; for it could not ſo generally prevail, were it not eſſential to the Nature of Man, and were there not a real Difference between Good and Evil.

In all Nations and Ages, Fear and Diſquiet have been the inſeparable Companions of Guilt, and no Circumſtances of Life could be a ſufficient Guard againſt them. And God has made us liable to ſuffer the Stings of Conſcience, that the Wicked might not go unpuniſh'd in any State or Condition;

ſion; and tho' they ſhould ſeem to proſper, yet they might have a ſecret Worm to prey upon and conſume all their Enjoyments.

And this will always be the Caſe, as long as Reaſon has any Authority in the World. For the Mind of Man is endu'd with a Power of diſtinguiſhing between Good and Evil; and it does not form uncertain, arbitrary Notions of Things, but judges by a ſtanding Rule, and cannot eaſily depart from its regular Judgment. When Virtue and Vice preſent themſelves before it, it preſently perceives that the one is repugnant, and the other agreeable to it; and the more it meditates upon them, ſo much the more it confirms its firſt diſlike and ratifies its juſt Approbation; and it is not in the Power of Fancy or Inclination to reverſe the Sentence. For the Nature of Things is not ſubſervient to a wanton Humour, or to be bent and turn'd by our unreaſonable Deſires.

Hence it is, that the Sinner has ſuch a mighty Conteſt with himſelf, before he can break thro' the Reſtraints that are laid upon him. He cannot but know that he is acting to the Prejudice of his Reaſon, his Reputation, and his Intereſt; and muſt endure many Throes and Agonies, give a terrible Shock to his Nature, and overturn its beautiful Order before he can deſcend to the Commiſſion of Sin.

And he cannot entirely conquer his Reluctance; for when he complies with the flattering Temptation, he bluſhes at the Thoughts of it, and yields with trembling Knees, and a miſgiving Heart.

And tho' he ſhould imagine for a Time that all is well, when the Uſe of his Reaſon is ſuſpended, and his Senſes are wrapt up in the Enjoyment of ſinful Pleaſure, yet he cannot long enjoy Deluſion. For nothing that is unnatural can be Laſting; and notwith-

withſtanding all his Endeavours, he muſt return to Himſelf.

And then with what Diſdain does he behold the loathſom Object! With what Reproaches does he accuſe himſelf of Folly! He diſcerns the Baſeneſs and Deformity of Sin; and can hardly bear to remember, (and yet he muſt remember) that he is fallen from the Dignity of a rational Creature, and become more contemptible than the Worm that crawleth upon the Ground.

Tho' he labours often to reconcile himſelf to his great Enemy, yet he cannot ſubdue his Averſion, or prevail over his impartial Thoughts, for they will ſometimes exert themſelves, and whenſoever they do, his Sin will be unable to ſtand the Teſt of his ſerious Conſideration.

Reaſon will find ſome ſober Intervals, in which it will call him to an Account, ſome melancholly Hours, in which it will reprove, upbraid, torment him.

The Heathen had this Senſe of Things, to give Teſtimony againſt their ſinful Actions; and as they concluded that Virtue ſhould be choſen, were it conſider'd only as its own Reward; ſo they were fully convinc'd that Vice was to be avoided, were there no other Conſequence of it, but its immediate Puniſhment.

And their fabulous Deſcriptions of a State of Miſery, and of Whips, and Scorpions and Furies, were deriv'd from the real Anguiſh which they felt within themſelves, and from the ſevere Laſhes, the ſharp Stings, the reſtleſs Indignation of their own Minds.

And this Judgment of Sin has univerſally prevail'd, and Virtue recommended it ſelf, by its natural Worth and Excellence, and Vice would have been condemn'd, had there been no Law to condemn it.

Ano-

Another Cauſe of the Diſquiet that attends a ſinful State, is the Expectation of a future Judgment, which had taken root in the Minds of Men, even before God had declar'd unto us, that *he had appointed a Day in which he would judge the World,* and the Perſon that ſhould adminiſter Juſtice in that ſolemn Trial. *Acts* 17. 31.

For the Privilege of Reaſon, which renders us far more excellent than the inferior Ranks of Creatures, does alſo render us capable of giving an Account of our Actions: And as it was natural to conclude, that we were the Work of an All-wiſe Being; ſo it was reaſonable to expect that he ſhould call us to anſwer for the Diſcharge or Abuſe of our great Truſt.

And every Man has in himſelf a lively Emblem of the Manner of proceeding in the future Examination, and an Earneſt of the Sentence that will be pronounc'd. For we find a Tribunal erected in our Hearts, and a Judge ſitting upon it, and ſummoning all our Thoughts, Words and Actions to appear before it.

We are brought to this careful Review, tho' our Wills ſtrive againſt it; and we cannot but judge of them according to their different Nature and Qualities, tho' we would fain confound the Diſtinction, and *call Evil, Good, and Good, Evil.*

When we do well, our Conſcience tells us, that *we ſhall be accepted. When we do ill,* it fails not to aſſure us, that *Sin lieth at the Door*; and it whiſpers to us, that we ſhould ſtand in awe of this Boſom Witneſs and Judge, becauſe *it bears not the Sword in vain; that it is the Miniſter of God, a Revenger to execute Wrath upon them that do Evil*; and therefore it concerns us to pay a Deference to it, becauſe there is a Higher Court in which we muſt ap- *Rom.* 13. 4.

appear; a greater Tribunal, at which we muſt ſtand, to give an Account to a juſt and righteous God.

And this Expectation of a Judgment to come, has frequently check'd the daring Sinner, and interrupted his Mirth and Jollity; and whilſt he has been *walking in the Ways of his Heart, and in the Sight of his Eyes*, he has been troubled with the ill-boding Admonition, *Know thou that for all theſe things God will bring thee to Judgment.* And the bare Poſſibility of it, is enough to confound and diſtract even thoſe that will not believe any more.

Eccleſ. 11. 9.

Since then, *the Wicked are like a troubled Sea, when it cannot reſt*, and their Diſquiet is the neceſſary Conſequence of Sin: Let us conſider the Folly of embracing it, for the Sake of any Temptation. The Pleaſures that attend it, are Imaginary and Tranſient; *And it is even as when a hungry Man dreameth, and behold he eateth, but he awaketh, and his Soul is empty; or as when a thirſty Man dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his Soul has Appetite.* But the Fear, the Anxiety, the Confuſion and Remorſe, that immediately follow it, are real and laſting.

Iſa. 29. 8.

Can there then be any Advantage or Pleaſure in Sin, that will be a ſufficient Recompence for the Loſs of the Peace of our Minds? Can we be ſo fooliſh as to gratify our vicious Appetites, when within a Moment we ſhall be conſtrain'd to cenſure our paſt Conduct, and reflect upon it with Shame? Were we to gain the higheſt Honours, or the greateſt Riches, yet they could not render us unmindful of our Miſery. All the Arts of the Flatterer, and the loudeſt Applauſe of the Multitude, cannot raiſe the Spirits of the Man that is condemn'd by himſelf. The Weight of Guilt oppreſſes him, and he is dejected and diſmay'd, becauſe he cannot but be conſcious of it. And

And his own Endeavours are as ineffectual to elieve him, as thoſe of others. For he ſees thro' he Miſt which he would caſt before his Eyes, and oaths the Abſurdity of his own vain Flattery.

Tho' he tries to hide his Iniquity in the deepſt Secreſy, yet his *troubled Heart* will *caſt up its Mire and Dirt.*

Tho' he ſometimes ſeems to be falling into a ttle Slumber, yet it only ſerves to heighten his iſery when he is ſurpriz'd in it, and forc'd to wake: *For there is no Peace* (ſaith my God) *to the Vicked.* Let him make haſt to eſcape, and fly hitherſoever he will, yet the Storm will reach im, and he cannot ſcreen himſelf from its Vioence.

And at the laſt Day, when *the Sea and Death* Rev. 20.
nd Hell ſhall give up their Dead, then ſhall all his 13.
niquity come forth, and the innumerable Multiude of his Sins, ſhall accuſe him before the Dread Tribunal.

And after the terrible Sentence is pronounc'd, he ill be caſt into *a Sea of Fire,* where his Body will e tormented with the moſt exquiſite Pains, and is Soul will eternally ſuffer the Vengeance of an njur'd Conſcience, and an offended God.

Pleaſure

Pleaſure and Peace the certain Conſequences of Virtue.

A SERMON

Preach'd at

Beeding in *Suſſex.*

Prov. III. 17.

Her Ways are Ways of Pleaſantneſs, And all her Paths are Peace.

1 *Kings* 4. 29 WHEN God had *Given* Solomon *Wiſdom and Underſtanding, exceeding much, and Largeneſs of Heart, even as the Sand that is on the Sea-ſhore,* He Indulg'd himſelf in the Enjoyment of every Pleaſure, *and whatſoever his Eyes* Eccl. 2. 10 *deſir'd, He kept not from them, that He might ſee what* Eccleſ. 2. 3, *was that good for the Sons of Men, which They ſhould do under the Heaven, all the Days of their Life.* And he that had open'd the Treaſures of Nature, that 2 *Chron* 9. had *made Silver in Jeruſalem as Stones,* and was 27. rais'd to the Higheſt Pitch of earthly Glory and Happineſs; He was fully convinc'd, That Religion was preferable to the moſt Exquiſite of ſenſual

Pleaſures, to all the Satisfaction that Riches cou'd Beſtow, and even to All the Kingdoms of the World, deck'd with their enſnaring Beauties, and ſet off with their Brighteſt Luſtre.

He that was moſt capable of Determining, Which is the True Wiſdom, has deliver'd this certain Truth; *The Fear of the Lord is the Beginning of Wiſdom: and the Knowledge of the Holy, is Underſtanding.* Pro. 9 10. And as the Reſult of all his Experience, he ſays, *Happy is the Man that findeth Wiſdom, And the Man that getteth Underſtanding. For the Merchandize of it is better than the Merchandize of Silver, and the Gain thereof than Fine Gold. She is more Precious than Rubies, and All the Things thou canſt Deſire, are not to be Compar'd unto her. Length of Days is in her Right-Hand, and in her Left-Hand Riches and Honour. Her Ways are Ways of Pleaſantneſs, and all her Paths are Peace.* Pro. 3. 13, 14, 15, 16, 17.

And One would think there ſhould need no farther Inducement to the Practice of Virtue; and that the ſingular Pleaſure that flows from it, would ſufficiently enforce an Exhortation to it.

That you may no longer be deceiv'd by the Artifices of the Tempter, or diſcourag'd by the Ill Report that he has made of Religion, Let me Deſire you to call to mind the ſincere Pleaſures and Satisfaction that you have Enjoy'd in the very Inſtant that you have done any Virtuous Action; whilſt I prove,

Firſt, That the Pleaſures of Religion, are more Noble, Delightful and Laſting than the Pleaſures of Sin; and,

Secondly, That the Practice of it, keeps us in perpetual Peace and Safety, and ſupports us in the needful Time, and *brings us Peace at the Laſt.* Pſ. 37. 38.

And, Firſt, that the Pleaſures of Religion are more Noble, Delightful, and Laſting than the Pleaſures of Sin. They are far more Noble, as the Soul, that is chiefly converſant in them, far excels the Body; and as the Objects from whence They are deriv'd, are ſuperiour to Thoſe that gratify our Senſes.

If we value our ſelves, upon the Diſtinguiſhing Privileges that are vouchſafed to us, and think it our Glory, that we are above the Beaſts that Periſh, we muſt alſo conclude, that the Happineſs of the Better Part of our Being, and the Satisfaction that is Agreeable to Our Reaſon, is much more Deſirable than thoſe Pleaſures that we enjoy in common with the Lower Ranks of Beings: for unleſs we meaſure the Diſtance between us and them, by the Different Degrees of Happineſs for which we are Qualified, our Privileges are only Vain and Uſeleſs Titles.

But I hope There is no one ſo Immers'd in Senſuality, ſo Forgetful of his Soul, as to think it more pleaſant to ſatisfy the meaneſt Appetites of Deprav'd Nature, than to act conformably to Reaſon, and conſult the Intereſt of his Nobler Part.

The Objects that miniſter Pleaſure to us, while we do our Duty, are ſuch as the Holy Angels cannot but delight in, and ſuch as even God himſelf looks down upon with Approbation.

And it ought to be matter of our Daily Thanksgiving, that we are endued with Capacities fit for ſuch glorious Pleaſures, and have ſo many Opportunities of making our ſelves Happy.

Whilſt we are engag'd in the Purſuit after Virtue, our Minds are enlarg'd, and our Reaſon is continually improv'd. The Image of God, that is ſtamp'd

amp'd upon us, becomes more Plain and Lively; nd when we behold the encreaſing Reſemblance, is an Earneſt of that inconceivable Encreaſe of liſs, that will flow in upon us, when we ſhall *ſee* ur Creator *Face to Face*, and have the honour of opying after him to all Eternity.

Every good Action Encourages us to Delight our Selves, and to Look with Boldneſs upon at Object, which is Highly Pleaſing when we are to be Acquainted with it; but equally Dreadl, when Sin has render'd our own Reflections iſagreeable to us, and Alienated us from our lves.

When our Reaſon and Conſcience Condemn us ot, but Anticipate the Welcome Sentence of our dge, by giving us their Applauſe, ſuch Beams of y are darted into our Hearts, as can only proed from Him who is *the Fountain of* everlaſting *ight.*

We then know that we are anſwering his Imortant Deſigns, Doing as it Becometh Reaſonle Creatures; and have the concurrent Teſtiony of all Good Men, and even of thoſe Unhapy Souls, that cannot be perſwaded to taſt the eaſures of Virtue, and will one Day wiſh in vain, at they had Liv'd the Life, or could *Die the eath of the Righteous.*

When we are fill'd with a juſt Senſe of our Obgations to God, and endeavouring to make a ateful Acknowledgment, his Goodneſs preſents ſelf to us, in ſuch an Endearing Manner, that enflames us with fervent Devotion, and is the ry Soul and Enlivening Principle of our Obence. We are then ſo far from thinking our uty too much for us, that we wiſh we could do finitely more; that we had the Swiftneſs of the

Morning Light, ſince we cannot but *Rejoice wi*
the Sun to run our Courſe.

How much more Pleaſant is this grateful Sen
of God's Favour, than the Impious Satisfactio
that Degenerate Men take, in a Prophane Je
and Diſhonouring the Holy Name of God!

When we have dealt Fairly and Impartiall
with our Neighbour, and are aſſur'd that no on
hath any Cauſe to be our Enemy, with what
chearful Confidence do we go forth into the World
Our Way is plain and direct before us; we ha
but one Deſign, which is to Act honeſtly, and there
fore it needs no Arts to prevent Diſcovery. W
have not doubled and prevaricated in our Actions
and there is no unlucky Turning, where we a
liable to meet an Adverſary, no Flaw in our Be
haviour that requires freſh Pretences to conceal i

When we have taken away the Sting of an Injur
by preſerving the Peace of our Minds, and by re
turning Good for Evil, have made even Malice i
ſelf relent, and bluſh at the Enmity it bore to us
our Mind rejoices in its noble Conqueſt, and whe
we reflect upon the Diſorders of Paſſion, and ſe
the Tempeſt quell'd by the Authority of Reaſon
we cannot but compare our Condition to that o
the Paſſenger, that has brought his Treaſures t
the Shores of Safety; and looks back with Com
fort, on *the Troubled Sea.* How far does this exce
the Imaginary Pleaſures of Revenge, that Rac
and Torture while they Tranſport us, and are n
more to be deſir'd than the Dreams of a Ma
Heated with a Fever, while his Reaſon is over
turn'd, and he is ſo far deluded by his wild Ima
gination, as to think himſelf Safe and Happy!

Charity, as it is the moſt God-like Virtue, ſo i
is the moſt agreeable to the Dictates of our Na
ture

ure, and has always recommended it ſelf to us, y the Name of *Humanity*. It is indeed a Duty e owe to our Neighbour, but it is at the ſame ime, a Relief to our Selves: For *Self-Love*, that arling Principle, is ſtill importuning us to be kind o the Miſerable; and whilſt the Object of our harity begs us to give an Alms, for the Sake of od our common Father, and in the Name of eſus our compaſſionate Redeemer, there is an dvocate within us, pleading for him, and leſt we ould not regard the Caſe of another Perſon, it peaks to us in our own Behalf, and intreats us to e Merciful to our own Bowels.

And when we readily ſtretch forth our Hand o aſſiſt the Poor and Needy, The ſeaſonable Reeſhment that they receive from us, returns into ur Boſom; their Joy ſparkles in our Face, and ur Heart opens and expands it ſelf to make room r the full Tide of Pleaſure, that flows in upon it.

And now let the Voluptuous Man ranſack all is Stores; let him cover his Table with an Artful ariety of ſtudied Meats, and indulge his Appe-te with every thing that his curious Fancy can vent; and in the Height of all his Luxury, he ill not enjoy Half the Pleaſure that ariſes from he Kind and Generous Action: All his Happineſs ill be Flat and Inſipid, if compar'd with the ranſcendent Delight that the Good Man has ithin Himſelf, when he that was ready to periſh ith Hunger, taſts of the grateful Morſel that he eals forth to him; and is as it were, recover'd to ife, by drinking a wholſome Draught to allay his urning Thirſt.

How wonderful is thy Goodneſs, O God, that aſt made one Man as a miniſtring Angel to ano-er!

How ſhall we ever ſufficiently Praiſe thee, O Bleſſed Jeſu, for inculcating the Duty of Charity and enjoining it in a ſpecial manner, as thy Commandment; ſince it renders both the Giver and Receiver inexpreſſibly Happy, and makes us like to Thee in Bliſs, when we ſtudy to *be Perfect, as Thou art Perfect!*

Every Virtue contributes to the *Pleaſantneſs* of the *Ways* of Religion; and were we truly ſenſible of the Delight that reſults from each Part of our Duty, it would almoſt commence that *exceeding Great Reward*, that is laid up for *the Souls of Juſt Men made Perfect.*

We cannot better deſcribe the Pleaſures of a good Conſcience, than by repeating the Promiſe that the Wiſe Man made to his Son. *Keep ſound Wiſdom and Diſcretion: ſo ſhall they be Life to thy Soul, and Grace to thy Neck. Then ſhalt thou walk in thy Way ſafely, and thy Foot ſhall not ſtumble. When thou lieſt down thou ſhalt not be afraid: yea thou ſhalt lie down, and thy Sleep ſhall be ſweet.*

Prov. 3. 21, 22, 23, 24.

When the Darkneſs of the Night brings Horror upon the Wicked, the Righteous *lay themſelves down in Peace, and take their Reſt*, knowing that *the Lord will make them to dwell in Safety.* They are aſſur'd, that he will ſtretch out the Wings of his watchful Providence to be their Covering, and *give his Angels Charge over them*, thoſe affectionate Spirits that rejoice in their Charge.

And when they awake in the Morning, their Innocence gives them a chearful Countenance, and they look lively, as the Heavens when the Sun has with-drawn the Veil that was ſpread over them, and brought freſh Life to the whole Creation: or rather, they are like thoſe Glorious Beings, which they ſhall be hereafter, when the Trumpet ſhall ca

call them forth to a Bleſſed Reſurrection, and the Sons of God ſhall ſhout for Gladneſs, at the Sight of everlaſting Day.

And the Pleaſures of Virtue are more delightful than the Pleaſures of Sin, as they are Pure and without Allay. The Happineſs that attends us in the Performance of our Duty, was deſign'd for us, and ſuits with the Capacities of our Nature; it keeps the Soul unſpotted; and preſerves the Brightneſs of Reaſon; and at the ſame Time conduces to the Welfare of the Body and the Chearfulneſs of the Spirits, ſo that we neither offend our Reaſon, nor offer any unnatural Violence to our Senſes, and fear neither the Complaints of the One, nor the Remonſtrances of the Other.

The Delight that we take in it, is Conſtant and Regular, without any ſudden Damp, or ungrateful Interruption. For the Soul is as Happy as it can be in this preſent State, and ſo far admits the Body into a Participation with it, as to ſhed Gladneſs and Health upon it.

But when we ſo far debaſe our ſelves, as to purſue after the Pleaſures of Sin, we can have but a Partial and Imperfect Enjoyment: for our ſuperior Faculties are oppreſs'd and trampled on, becauſe they will not join in the Purſuit; Our Soul is perpetually grieving for the Injury that is done to it; and the Noiſe of ſinful Mirth ſerves only to ſilence the Cries of our wounded Conſcience, as the dreadful Harmony of War ſeems to ſtill the Shrieks and Groans of the dying Multitude in the Day of Battle. And when the Sinner has ſtrengthen'd himſelf, and imagines that he has ſubdued his Heart, and ſhall no longer be reproach'd by it, even then his Hopes fail him and he trembles at his own Fears. *The Hand-Writing* is ſtill too

plain; and even when the Madneſs of his choſen Companions is ſounding in his Ears, he ſuſpects that they will not be able to guard him againſt himſelf, and that after all his Induſtry to prevent Reflection, he ſhall yet be *found* out by this his *Enemy*.

And he that over-reaches and defrauds his Neighbour, tho' he may admire his little Cunning, and think how Artfully he has impos'd upon him, tho' he may greedily embrace the unjuſt Gain, and delight to graſp *the Treaſures of Wickedneſs*; yet he muſt neceſſarily loath his Baſeneſs, and look with a ſhy and jealous Countenance, upon the *Blot that cleaves to him*.

But the Pleaſures of Religion, are not only ſincere and unmix'd, but they are alſo more laſting than the Pleaſures of Sin.

When the Good Man is going to do any virtuous Action, his Heart encourages him to it, and he is Animated with ſuch a Delightful Expectation, that he *Panteth after it, as the Hart Panteth after the Water-Brooks*. And in the Act it ſelf, he does not find his Hopes diſappointed; but his higheſt Conceptions fall infinitely ſhort of it; the Satisfaction that he derives from it is greater than the faireſt Report had made it; for nothing but the Enjoyment can give us a true Senſe of it, and after all the moſt engaging Deſcriptions, *The Half of it is not told us*.

And the Pleaſure is not tranſient; for a Fund is laid in, to maintain a conſtant Chearfulneſs, and the Remembrance of having done our Duty, is a Proviſion for *a continual Feaſt*.

Reflection renews the agreeable Impreſſion; and the Mind rejoices to look into it ſelf, and behold the Temple of the Holy Ghoſt, adorn'd with *The Beauty*

Beauty of Holineſs: and when it ſees our Conſcience pure and undefil'd, it ſpeaks its Admiration in the Words of the Pſalmiſt, *O how amiable is this thy Dwelling, Thou Lord of Hoſts! Bleſſed is the Man whoſe Strength is in Thee; in whoſe Heart are thy Ways.* Pſ. 84. 1. 5.

And whilſt we are under this pleaſing Conviction, ſurely, we muſt ſay, *One Day in thy Courts, O God, is better than a Thouſand:* or with the Wiſe Heathen, One Day liv'd according to the Precepts of Virtue, is to be preferr'd before an Immortality of Sin. *Verſe* 10.

The *Living Waters* that refreſh us in the Diſcharge of our Duty, are kept in Laſting *Ciſterns*, and they are never pall'd or polluted, but we have ſtill a quicker Reliſh of them, and they every Day become more grateful to us, as we go on in the Ways of Religion. For the more we repeat its Duties, ſo much the more they recommend themſelves to us; and inſtead of growing Unacceptable by Repetition, They afford ſomething new and ſurprizing, and we like them better, as we are farther acquainted with them: for our Faculties are improv'd by Religion, inſtead of being impair'd by frequent Uſe. It is Health to the Soul, and as naturally conduces to its Welfare, as Exerciſe does to that of the Body; and when our Houſe of Clay is haſting to its Diſſolution, the Soul that has been habituated to Virtue, is moſt Active and Vigorous; The Virtues of a Whole Life then Contribute to its Reward, and this Laſting Treaſure is tranſlated with it into another State, and is its ſure Poſſeſſion in a Bleſſed Immortality.

But it is not thus with the Ways of Sin. Whilſt unhappy Man is in Expectation of its Pleaſures, his Deſires

Deſires are like the unnatural Thirſt of a Diſeas'd Body; his Mind is in a ferment, and cannot be at reſt, till he has attain'd to the Beloved Object; and when he has gain'd this his Point, he finds that his Hope, reſtleſs as it was, was better than the Enjoyment: for the ſake of this indeed he thought, that the Hours came on with too ſlow a Pace, and kept his Happineſs at a Diſtance. But when the Deſir'd Hour comes, the Pleaſure forſakes him, almoſt as ſoon as he Embraces it; and the Time of Enjoyment is but as a Point, if compar'd with that which he wiſh'd away.

Before he has ſwallow'd the luſcious Draught he begins to taſt the Gall and Wormwood: and the treacherous Serpent that invited him to drink of it, ſtings him to Death, while he fondly Plays and Twiſts himſelf about him.

And then his Memory is ſo far from renewing the Pleaſure, that it brings his Sin under a quite different Appearance, and ſhews him his Reaſon and Conſcience wounded with *Poyſonous Arrows.*

And be the Pleaſure he is inclin'd to, never ſo charming, yet it will not bear to be often repeated: he is ſoon convinc'd, that it cannot afford him variety of Entertainment; and ſtill meeting with but imperfect Satisfaction, and with the ſame Diſappointments: he is weary of treading in the Circle of Sin, and tho' his Luſts command him to go on, yet he ſickens at the Thoughts of it; and the ſinful Enjoyment weakens and over-powers his Capacities, ſo that by often reaching after it, they deſtroy Themſelves.

How miſerable then is the Man that has rendred Himſelf incapable of having a Senſe of thoſe Pleaſures that he has chiefly ſought after? and is ſo little acquainted with Religion, that he cannot receive any Relief from it! How

How diſagreeable a Sight is he, when he retains the Will, but not the Power of Sinning; and endeavours to recover his loſt Appetite, and Quicken it with the ſharpeſt Juices? But his Stomach rejects the loathſom Burthen, and tho' he would fain bear a part in Company, and *run into the ſame Exceſs of Riot with them*, yet he is compell'd to own, that he is not able to keep Pace with them.

But ſuppoſing, that his Sin is not too hard for him till the Flower of Life is fading away; yet the Time will come, when he will want a Support; and if he makes This his Staff to lean upon, it will pierce him through: For the Pleaſure that allur'd him to the Commiſſion of every Act of Sin, will then be paſs'd away; and after he has ſeen that all its Enjoyments were but as *a Gueſt that tarrieth but a Day*, he will have all his Sins heaping themſelves upon him, to cruſh him, when he is already bow'd down with Infirmities: and each Particular of his ſad Account, will appear with freſh Characters in his Mind, when all other Impreſſions are worn away, and will encreaſe the Dreadful Retinue of the King of Terrors.

That we may be inclin'd to make a better Proviſion againſt *The Evil Day*, I ſhall,

Secondly, Shew that the Practice of Religion keeps us in perpetual Peace and Safety, and ſupports us in the needful Time, and *brings us Peace at the Laſt*. Religion preſerves a ſettled Tranquillity in the Mind, and prevents diſquieting Fears and the Tumults of unruly Paſſion. And when all is well within, it aſſures us, that we are in Peace and Safety abroad; for it engages the Kindneſs of Providence, and gains the Good Will of Men. The World approves the Man, whom God

delights

delights to Honour; and if any one ſhould be ſo unreaſonable, as to retain a Prejudice againſt him, he knows that God will turn his Heart, and *make even his Enemies to be at Peace with him.* Having an undoubted Certainty, that he has done no Man wrong, he is confident that every one will Think favourably of him; or (if it ſhould happen otherwiſe) that his Cauſe is ſo Good, that it will ſoon Juſtify it ſelf. Thus ſecure from Danger, he enjoys the ordinary Pleaſures of Life, and every little Occurrence makes ſome Addition to his Happineſs. When he is walking Abroad, the Multitude of Objects that are diſplayed before him, put him in mind of his great Creator; and the wonderful Works of the Heavens and the Earth tranſport him with pious Exultation. When he is Sitting by himſelf, he is not without a Friend and Counſellor, that entertains him with Variety of Pleaſures, and renders the Mirth of Company ſuperfluous to him: and when he enters into Converſation, he has every Thing that is valuable in it; and Religion ſheds its Delightful Beams upon the Innocent Liberty that he allows himſelf: for Religion, like the Light of the Sun, adds a new Beauty to every Object that it ſhines upon, and the Satisfaction that ariſes from it, makes every thing that is Pleaſant, more exceedingly Pleaſing: and if he has a fair Portion of the Things of this World allotted to him, he can uſe them with Complacency, becauſe the Poor are Partakers with him; and he is Satisfied that he cannot accuſe himſelf, either for acquiring them Unjuſtly, or abuſing of them to the Hurt of his own Soul.

It is indeed a very powerful Inducement to the Practice of Religion, that it heightens every Enjoyment, and improves our Happineſs in the Days of

of our Youth and Proſperity. But the ſureſt Trial of its Principles is in the Hour of Danger. Then we ſhall moſt Eſpecially perceive their never-failing Support, and effectual Comforts. To have a Citadel to retire to, where we ſhall be above the reach of an Enemy, after he has done his utmoſt to ſtraiten and diſtreſs us; This ſurely is an Advantage to be Sought for, with the moſt Ardent Deſires. And This is a Caſe Peculiar to Religion. The Rich Man may fall from his moſt eſtabliſhed Greatneſs, or he may keep his Poſſeſſions, and yet They will not be Serviceable to him, when the moſt glittering Show will be too little to conceal a Troubled Mind; or when his Pains will not be at all alleviated, by the moſt expenſive Applications. But the ſharpeſt Miſery that worldly Evils can create, can never deprive us of the Comforts of Religion. Tho' the Seaſon is never ſo Dark and Gloomy, there will yet be Light in the Hearts of the Righteous. Tho' every Sinew is an Inſtrument of Torture, and Diſeaſes fill every Vein, yet the Mind can enjoy the Peace of Conſcience, and collect all the moſt valuable Satisfactions within it ſelf.

When God is pleas'd to correct us in his Fatherly Kindneſs, and the good Things that he *gave* us, are *taken* away, then we ſhall rejoice, that we *held faſt our Integrity, and would not let it go*: This will be as the *Angel from Heaven, that ſtood by* our Bleſſed Saviour, *ſtrengthning him* in his Agonies. And whatever Interpretation the World may put upon our Sufferings; how ready ſoever our pretended Friends may be, to upbraid us in our Miſery, with their cenſorious Reproofs; yet theſe Arrows will be unable to hurt us, if our Heart does not reproach us, and we are not afraid

afraid to commit our Cauſe to God. Then we ſhall ſtand on a ſure Foundation, and regard not the proud Waves that roll againſt us, ſince we have a Treaſure which we cannot be bereav'd of; which would ſtill be above the Power of the Waters, were God to permit them once more to break down their appointed Bounds; and which will *ſhine like the fine Gold*, when the World ſhall melt away in a devouring Fire, and all its Glories return to Droſs and Corruption. It is Religion that will ſtand us in great ſtead, when our Senſes will be no longer capable of Pleaſure, and even the deſire of all their Objects will fail: when our Friends with ineffectual Wailing ſhall complain, that all their Endeavours are in vain, This will give us Relief and Conſolation. When every Hour caſts an Additional Weight upon us, This will bring the Days of our Youth to Remembrance, and ſet them againſt *the Days of Darkneſs:* when the Body *turns for Reſt*, and cannot find it, the Mind will enjoy it by Reflection; and when the Portion of our Time is almoſt run out, and every Drop ſeems to be the Laſt, This will make the Time Paſt our own; when we are Taking our Farewell of the World, This will cleave faſt to us, with a faithful Aſſurance, that it will never fail nor forſake us. This will enable the Soul and Body to bear a ſhort Separation, ſince it fills us with a Joyful Hope, that They will meet in Glory: when our great Enemy is trying his utmoſt Efforts to diſcourage us into a Surrender, in our laſt Hour, This will deliver us ſafe to a Guard of Angles; when our Spirits are juſt ſinking away, this will mingle its paſt Pleaſures and Comforts, in one Rich, refreſhing Cordial; and when our Eyes are almoſt cover'd with the Night of Death, our

Faith

ith will look up to Heaven with the moſt pierc- Diſcernment, and our Hope will grow into joyment.

O Let us taſt and ſee how good the Lord is, and ſhall never repent of the Experiment; But ery branch of our Duty will open new Scenes of eaſure, and the encreaſe of Knowledge will en- ge our Happineſs. Every Advance that we ke, will bring us nearer to the Proſpect of *the omis'd Land*: and when we are on the Brink of e Grave, we ſhall ſtand on the Verge of a Bleſs- Eternity; and having view'd, through Faith, e glorious Manſions that are prepar'd for us, we all contentedly lie down and Die; for we cannot t be willing to *Depart* into the Regions of *Peace*; d certainly we muſt deſire to go hence, that *r Eyes may ſee this Salvation.*

Then we ſhall confeſs, that *The merchandiſe of iſdom is Better than the merchandiſe of Silver, and Gain thereof than fine Gold: That ſhe is more pre- us than Rubies, and all the Things we could deſire, re not to be compar'd unto her. For ſhe has Ages of liſs in her Right-hand, and in her Left-hand* never- ding *Riches and Honour. Her ways are ways of* In- preſſible *Pleaſantneſs, and All her Paths* Lead to er|laſting *Peace.*

JESUS

JESUS CHRIST *the Searcher of the Heart.*

A SERMON

Preach'd Before the
UNIVERSITY
OF
OXFORD,
At St. MARY's.

JOHN II. 24, 25.

But Jesus did not commit himself unto them, because he knew all Men, And needed not that any should testifie of Man: for he knew what was in Man.

Joh. 2. 13. 23. WHEN *the Jews Passover was at hand Jesus went up to Jerusalem; and being there in the Feast-day, many believ'd his Name when they saw the Miracles which he did.* The divine Power exercising it self in Works of Mercy, and *doing good* in a wonderful manner above

bove the Power of Nature; neceſſarily affected he People, and inclin'd them to believe in Chriſt. And we may Juſtly ſuppoſe, that the greater Part of the Inhabitants of *Jeruſalem* were *almoſt perſwaded to be Chriſtians.* But our Saviour knew the fluctuating and uncertain Paſſions of Men, how ſoon their Zeal is kindled, and how ſoon it languiſhes and *waxes cold*; how ready they are to *receive the word with Joy*, and how ready to be *offended at it if Tribulation or Perſecution ariſeth*: and *Mat.* 13. 20 21. therefore he would not truſt their temporary Affections, or commit himſelf with an unguarded Confidence to the Multitude of ſeeming Converts, that follow'd him for the ſake of his Miracles. *For he knew all Men, and needed not that any ſhould teſtify of Man; for he knew what was in Man.* A certain Proof that our Saviour was truly God; for who knoweth the Heart of Man but God alone?

The Divinity of Chriſt has been frequently denied; but never with greater Confidence than in this degenerate Age. But I may ſay, with a juſt Deference to the Ancient Champions of our Faith, that it was never better defended, than it has been even in theſe our Days: and *the Time would fail me* ſhould I attempt to give their deſerv'd Praiſes to thoſe Learned Authors who have abundantly prov'd that the Son of God is of the ſame Eſſence with the Father, and was not only with him before he was Born of a Virgin, or *before the World was made*, but *was God from Everlaſting*, and to *Pſ.* 90. 2. Everlaſting will be God.

Far be it from me, to think it poſſible for me to add any thing to thoſe mighty Arguments, which theſe faithful Advocates have brought to confirm our Belief of his Eternity. But let me *caſt in my Mite*, and with all the heavenly Hoſt, with

the Glorious Company of the Apostles, with the Noble Army of Martyrs, and with all the Defenders of the True Faith, Let me also endeavour to give Honour and Glory to *the Lamb of God*, by proving,

First, That he knew the Hearts of all Men: and therefore,

Secondly, Was endued with a Divine and Infinite Perfection, and consequently was truly God.

And, *First*, I am to prove that our Saviour knew the Hearts of all Men. *There is a Path* which no *no Man knoweth*, and which the most discerning *Eye* of Flesh *hath not seen. It is hid from the Eyes of all living, and kept close* from the Search of Human Enquiries. But *God understandeth the place thereof, for he looketh to the ends of the Earth, and seeth under the whole Heaven.* It is Deep as *Hell*, and Secret as the *Land of Destruction:* But it is *naked to him, to whom Hell is open, and before whom Destruction hath no covering.* This unsearchable Mystery, is the Heart of Man.

Job 28. 7. 21. Job 26. 6.

Job 28. 1. Labour and Industry can find out *the Vein for Silver, and the Place for Gold*, but it cannot go down into the Depth of our Hearts; or pierce into the Secrets that are hidden there.

The various Images that are form'd by the Imagination, the heaps of Treasures that are laid up in the Memory, the sudden fleeting Thoughts that continually pass through the Mind, the Desires that spring forth, the Purposes that are cherish'd and entertain'd and the settled Resolutions that wait for an opportunity of being fulfill'd; all these are but imperfectly known to the most curi-

ous

us and inquisitive of the Sons of Men, and are dis-over'd but in part by the most exact and watchful Observation. Even the Surface of the Heart is false and flattering Appearance, and when it eems to rise to our view, it is hid from it by the Mask of Hypocrisy, the specious disguise of artful rofessions, and the intricate foldings of Dissimu-tion.

The Tongue that serves to communicate its Thoughts, and those appointed Words that pass Messengers from one Breast to another, are sel-om true to their Trust; and oftener tell what it not than what it is.

The Knowledge of Mankind, which is Greatly lued, as the best Proof of Experience and an eful Improvement of our Talents; even this va-able Knowledge is founded rather upon our Ob-rvation of Men's outward Conduct, than a real dgment of their inward Sentiments. By taking tice of their Habits and Customs, and the usual nt and tendency of their Actions, we perhaps nject ure aright concerning their future Practice, d from what they have done, conclude what they ill do. But the Springs and Principles of their ctions are still conceal'd, and so often vary, that e cannot form a certain Judgment of them.

It is the happiness of Friends, that they knit eir Souls together, and freely and generously im-rt their Thoughts to each other; there is a daily utual Intercourse between their Breasts, and their ys and Sorrows are so equally divided, that they ve but one Interest, and *rejoyce or suffer* together. t tho' they are thus united in their greatest oncerns, yet a Thousand and Ten Thousand houghts arise in each of them, which the other es not know; for it is impossible for one Man to

have an absolute and perfect Knowledge of another. Tho' they should resolve to break down *the Partition-Wall*, and lay their Hearts in common, without any Fence or Screen to conceal their inmost Parts, yet still one difficulty would remain unmovable: For no Man can make himself entirely known to another, because no Man knows himself.

Jer. 17. 9. *The Heart is deceitful above all things*, even so deceitful that it shrinks back and avoids its own View and deceives it self, and never more deceives it self, than when it is most confident of its own Sincerity. We think our Purposes are good, and the more we look upon them, so much more we approve them and esteem them agreeable to Right Reason; and yet our Reason is biass'd by Prejudice that grew insensibly upon us; our Affections have brib'd our Thoughts, and our Inclinations, instead of being guided by our Judgment, have sway'd and directed it by their secret Influence. Even Conscience it self, That Domestick, That Constant, That Faithful Witness, is subject to Blindness, and may be brought to admire a Delusion. And such is the difference between God and us, that *the darkness is no darkness to him*, but our *light* itself *is darkness*. Man is let only into the *Porch, or outward Courts* of his own Heart; He alone can enter into its *inward Chambers, who is gone into the Holy of Holies, and entred within the Veil.*

Psl. 139. 11

The All-seeing Eye of the Son of God searches the very bottom of the Heart, and *needs not that any should testify of Man*, not even Conscience it self; for he is a Witness and Judge of our Conscience, and *knows what is in Man*, without any other Testimony besides his own.

He gave ſeveral Proofs and Inſtances of this nowledge, during the courſe of his Miniſtry up- Earth. When He met the Sincere *Nathanael*, *e ſaw not as Man ſeeth*, nor judg'd according to e outward Appearance, but at one comprehen- ve View beheld all the ſecret Corners of his eart, and found it pure from Vanity and De- it, and fit to be *the Temple of the Holy-Ghoſt*; d having examin'd and tried him to the utter- oſt, He gave him that Juſt and Glorious Cha- cter, *Behold an Iſraelite indeed, in whom is no Guile.* *Joh.* 1. 47. Character that could be given by none, but m that *Knows the Secrets of the Heart.*

His Converſation with *the Woman of Samaria* as a remarkable Proof of this Knowledge. Jeſus ving made himſelf ſubject to the innocent In- mities of Human Nature, was *wearied with his urney*, and therefore *ſat down on Jacob's Well* to freſh himſelf; *and there came a Woman to draw ater.* I ſhall not here inſiſt upon his Improve- ent of this Opportunity, by deſiring her to *give m to Drink*, and offering to *give her living Wa-*, that ſhe might *never Thirſt*; But paſſing over at excellent Part of his Diſcourſe, we may ob- ve at length, that he bids her *go call her Huſ- nd*, and the Woman endeavours to evade his ommand by ſaying, *I have no Husband*; and he rns that evaſive Anſwer into an Accuſation a- inſt her. *Thou haſt well ſaid, I have no Husband*; *r thou haſt had five Husbands, and he whom thou u haſt, is not thy Husband: in that ſaidſt thou truly.* onſidering the Prejudices between the Jews and maritans, we have Reaſon to believe, that in s Human Capacity He was an entire Stranger the Life and Conduct of this Woman. He welt amongſt the *Jews*, *who had no dealings with*

the Samaritans; and till this Accidental (shall I call it?) or Providential Meeting, had no Opportunity of enquiring into her State and Condition. But as the Son of God, He was Witness to all the Circumstances of Her Life, and surpriz'd her with a true Relation and particular Account of it. And her reasoning upon it was an Acknowledgment of his Divine Attribute. *The Woman saith unto him, I know that Messias cometh, which is call'd Christ: when he is come, he will tell us all things.* By these words she not only declares, what Jesus was, but what she expected the Messias would be. And pursuant to this Conviction, when *she went her way into the City, she said to the Men, come, see* John 4. *a Man which told me all things that ever I did: Is not this the Christ?* It is impossible to consider this part of the sacred History aright, without concluding that he was the Christ, and that the Christ was the All-Knowing God.

His Behaviour in the Case of *the Woman taken in Adultery, in the very Fact*, tho' it does not so directly prove, yet it seems to be another Proof of his searching Knowledge: The Woman's Crime was undeniable, the Accusation certain, and the Legal Penalty was Death. But this equitable, compassionate Judge, appear'd at first regardless of the Complaint: And when her Accusers importunately extorted a Sentence from him, *He said unto them, he that is without Sin among you, Let him first cast a Stone at her.* Whatsoever Crimes the Men were guilty of, the Knowledge of them was lodg'd in their own Breast, and open to none, but themselves and God: But we may conclude, that this *Searcher of the Heart*, went down with them into the Bottom of it, and possess'd them with so Strong and Lively a Sense of their Wickedness that

that they could not withſtand the Charge that they brought againſt themſelves, and being Self-condemn'd, could no longer urge the Condemnation of another: *Being convicted by their own Conſcience, they went out one by one, beginning at the Eldeſt even unto the Laſt; and Jeſus was left alone, and the Woman ſtanding in the midſt.* Happy was the Woman, in that ſhe eſcap'd the rigid and unmerciful Judgment of Men, and was left to the Infinitely merciful Judgment of God! May the Words of our Saviour dwell for ever in our Hearts, and reſtrain us from paſſing harſh and uncharitable Cenſures on each other. *When Jeſus lift up himſelf, and ſaw none but the Woman, He ſaid unto her, Woman where are thoſe thine Accuſers? Hath no Man condemn'd thee? ſhe ſaid, No Man, Lord. And Jeſus ſaid unto her, Neither do I condemn thee: Go, and Sin no more.* Joh. 8.

His Prediction of St. *Peter's* Denying him, is another Proof that he knew the Heart of Man. This zealous Apoſtle had always been moſt ready to make an open Profeſſion of his Faith, and ſeem'd the moſt reſolute to defend it; and when his Lord and Maſter ſaid unto the Diſciples, *All ye ſhall be offended becauſe of me this Night*; He could not bear the Imputation of Treachery or Cowardice, but frankly declar'd, that *tho' all Men ſhould be offended becauſe of him, yet he would never be offended.* And when our Saviour doubled the Charge againſt him, telling him, he would not only Forſake him and fly, but proceed even to the Denial of him; and not only *deny* him upon a Surprize, but perſiſt in his Denial and repeat it *Thrice*, *the fire kindled* in the Apoſtle, and he ſpake more boldly with his Tongue, *tho' I Die with thee, yet will I not Deny thee*: and had the *Thoughts* of Chriſt been *as our* Matth. 26.

Thoughts, he must then have believ'd that he would follow him *into Prison, and unto Death.* But notwithstanding these confident Declarations, he knew that he would Deny him; and he could not know this without discerning the Frailty of St. *Peter's* Resolutions, the Intention of the Devil to make an Assault upon him, and the All-wise Purpose of God to permit him to fall: for we must so far vindicate St. *Peter*, as to believe that he did not intend to Deny his Master, but was firmly perswaded of his own Sincerity, tho' deceiv'd by that Perswasion. The Testimony that he gave of himself, was not wilfully false, but imperfect and uncertain. But our Saviour needed not his Testimony, *for he knew what was in Man*; and he was also acquainted with the malicious Artifices of the Devil, and all *the depth* of his Iniquity; and therefore he said, *Simon, Simon, Behold Satan hath a desire to have you, that he may sift you as Wheat.* But tho' he foresaw the intended Temptation, yet he cou'd not have fore seen St. *Peter's* Compliance, without knowing also the Will of God, by whose Permission he fell: and St. *Peter* might Justly have said; *Lord thou knowest all things*, even the Heart of Man; *such Knowledge is too wonderful and excellent for me, I cannot attain unto it.* Neither the Height nor Depth is hid from thee; *If I climb up into Heaven thou art there, if I go down to Hell, thou art there also.*

Psal. 139.

His Knowledge of the Heart of Man may be abundantly prov'd, from his Foreknowledge of the future Dispositions and Inclinations of his Followers; *for Jesus knew from the beginning who they were that believ'd not, and who should betray him.* Let it not be objected, that he was mistaken in his Choice of a Disciple; Let not that seemingly erroneous Choice, be alledg'd as a Token of his Ignorance;

Joh. 6. 64.

orance; for his Infinite Wiſdom intended to con-
rm the Faith of the reſt, by the Treachery and
nfidelity of *Judas*; and he foretold his fatal Re-
olt, long before it came to paſs; ſaying, *have not*
choſen you Twelve, and one of you is a Devil? And *Verſ.* 70.
ven this baſe Apoſtate proclaim'd the Innocence
nd Honour of his Lord, tho' in a manner very
fferent from the other Diſciples: for even when
e had ſold him into the Hands of his Enemies,
nd deliver'd him up *for Thirty Pieces of Silver*, yet
o corrupt Temptation could prevail with him,
o fix an Accuſation upon him: he was ſo far
om bearing Witneſs againſt him for the ſake of
Reward, that he brought again the Price of his
niquity, acknowledging that *he had Sinned in be-*
aying the Innocent Blood; and haſten'd to Perdition,
y executing Vengeance upon himſelf.

The Apoſtles were convinc'd by our Saviour's
rguing, that his Knowledge was Infinite, and
ade this publick Declaration of it, *Now are we*
re that thou knoweſt all Things. And when he *Joh.* 16.30
em'd to Queſtion the Sincerity of *Peter*'s Love,
nd tried him to the utmoſt by repeated Enquiries;
e faithful Diſciple gave this final Anſwer to
em, *Lord, thou knoweſt all things; thou knoweſt that*
love thee. *Joh.* 21.17

And this was the Opinion of them all, for
hen they were aſſembled to chooſe an Apoſtle
to the room of the Traytor *Judas*, and had
ppointed Two Candidates for that ſacred Office,
ſiring the Divine Direction in the Choice of one
them, they thus addreſs'd themſelves to him
at purchas'd a Church with his Blood; Thou, Lord,
hich knoweſt the Hearts of all Men, ſhew whether of *Act.* 1. 24.
eſe two thou haſt choſen.

And

And they gave not greater Honour to the Son of God, than he claim'd and ascrib'd to himself. *I am He* (saith the Lord Jesus) *which searcheth the* Rev. 2 23. *Reins and Hearts: and I will give to every one according to his Works.* Which brings to our Remembrance, yet stronger Proofs of his all-seeing Knowledge; namely his Making and Judging the World.

It is expressly affirm'd by St. *John*, that Joh. 1. 3. *things were made by him, and without him was not any thing made that was made*; and by the Author of the Epistle to the *Hebrews*, that *God made the* Heb. 1.2,3. *Worlds by his Son, who still upholds all things by the Word of his Power.*

And even those perverse, unreasonable Men that have presum'd to say that the Son of God was a Creature; cannot presume to say, that he was not the Creator. Amongst the numberless Works of his Hands, he distinguish'd Man with a particular Regard; and the whole Trinity vouchsafe to represent themselves, as consulting together at the Creation of that Once noble Creature: Nor did the ever-blessed Jesus only contrive and form the outward Structure of Man's Body, or *cloath him with Skin and Flesh, and fence him with Bones and Sinews*; but he also gave him a Living Soul, and endued him with Reason, that Beautiful Image and Likeness of his Maker. And if he knows whereof we were made, as to our outward Part, does he not also know the inward Corner of the Heart, the Habitation that he built for himself?

When the Psalmist speaks of the infinite Knowledge of God, which was a Witness to all his Thoughts, Words and Actions; he brings this Ps. 139. 4. certain Proof of it, *Thou hast fashion'd me behind and before, and laid thine Hand upon me.* And

And he reaſons upon another Occaſion in this orcible concluſive Manner: *He that planted the* Pſ. 94. 9.
ar, ſhall he not hear? he that formed the Eye, ſhall 10.
e not ſee? he that teacheth Man Knowledge, ſhall not e know?

The Potter had power over the Clay, to make one Rom 9. 21.
eſſel to greater Honour than another; and as he orm'd our ſeveral Capacities, and gave them a ifferent Extent; ſo he exactly knows their Mea-ure, and cannot but remember how wide or nar-ow they were, when they came forth from his and. He has a perfect and adequate View of he Compaſs of our Underſtanding, and *ſeeth afar f* the infinite Variety of Thoughts, that are on-y likely to riſe in our Breaſt. He ſet a Mark up-n them according to his Pleaſure, and they were *rn'd as Clay to the Seal*; and he adapted proper Objects to them, and ſuited our Thoughts to the any various Occaſions that might excite them. He fram'd the Scene of our Imagination, and rew the Lines of thoſe Images, that continually riſe upon it. He built the Storehouſe of our Memory, and founded the Order in which its Treaſures are diſtinctly rang'd and preſerv'd, and e cannot conceive a more injurious Notion of God our Creator, than the impious Suppoſition hat he has forgotten his own Workmanſhip, and s ignorant of the Purpoſes for which it was or-ain'd. But if we allow that he diſcerns the Heart of Man, we muſt alſo allow that *all things e naked and open to him*; for Man's Heart Heb. 4. 13.
an be known by him alone, who knoweth all hings.

The other Works of the Creation act by ne-eſſity of Nature; and *God has given them a Law hich cannot be broken:* And therefore certainly

Know-

Knowing what they must do, he certainly knows what they have done. But Man is a free Agent, *left in the hands of his own Counsel*, and at perfect Liberty to choose or refuse whatsoever pleases or offends him: And if the Blessed Jesus, as Creator of the World, is acquainted with the Purposes of Mankind, and the execution of them, how frail and dubious soever they are; there is *no Knowledge too excellent for him*, no Mystery so difficult that he *cannot attain unto it*. It is also absolutely necessary, that he should throughly know the Heart of Man, because he is appointed *Judge of the World*. *The Word of God is a discerner of the*
Heb. 4. 12, *Thoughts and Intents of the Heart; neither is there*
13. *any Creature that is not manifest in his Sight: but all things are naked and open unto the Eyes of him with whom we have to do. Whatsoever doth make manifest is Light*; and he which shall make all things manifest *is the Light it self, the Brightness of the Divine Glory, and the express Image of his Heavenly Father. He is ordain'd the Judge of the Quick and Dead*, be-
Heb. 4. 15. cause *he was touch'd with the feeling of our Infirmities,*
5. 2. *and can have Compassion on the Ignorant, and on them that are out of the Way, for that He himself also was compass'd with Infirmity*. But this tender compassionate Sense of our Weakness and Frailty would give a partial Bias to his Judgment, and have too much Influence upon his final Determinations, were he not endued with infinite Knowledge to try and examine our Case, and take a full and exact Survey of all its Circumstances.

How large and extensive is the View of that All-seeing Eye, that shall Look down from *the Circle of the Heavens*, and behold at once the People
Ezek. 37. of every Age and Nation, and number *that exceed-*
10. *ing great Army which shall arise and stand before the*

Judg-

Judgment-Seat! How piercing and deep is that Knowlege, which will diſcover the Springs and Principles of all the Actions of Men; Search into every Thought of their Breaſts, and unfold the Ambiguous Words of every Double Tongue!

Hard would be the Task of the moſt ſubtle and diſcerning Man, were he to ſet by and watch over his Brother, to attend him with the cloſeſt Obſervation, and look into his Soul with the quickeſt Sagacity. Hard, and indeed Impoſſible would it be, to paſs an exact unerring Judgment upon him, and to give a faithful Account of the Bent and Motion of his Heart; of every Thought that entred into it, of every Action that proceeded from it, and of every Word that fell from his Tongue. Notwithſtanding the ſtricteſt Caution, and the moſt diligent and tenacious Remembrance, many of the Actions that are done but in one Day would eſcape our Obſervation, or ſlide out of our Memory; and there is hardly one of a Thouſand, that can make up his Account, even for ſo ſhort a Time, without forgetting many Branches of it, and leaving a confus'd Sum of ſecret Sins. It would be harder yet to recollect the Paſſages and Accidents of any one Seaſon or Stage of Life; and a much greater Difficulty, to bring to remembrance the ſeveral Tranſactions of our Generation; or to compile the Hiſtory of one Age, tho' the minuteſt Parts of it were faithfully recorded. How then ſhall we meaſure the Compaſs of that Knowledge, which will bring all the Ages of the World into its comprehenſive Sphere, command the Land of Darkneſs and Forgetfulneſs *to give up* the ſecret Actions of People, whoſe Names and Places are no more, reſtore the Records that have been entirely defac'd, and divulge the Thoughts that were never noted down in the Book of Man's Remembrance.

The

The Judgment of the Son of God, will not determine our future State, till it has consider'd the Purity of our good Intentions, and the Corruption of our evil ones; the Surprize and Inadvertency that will extenuate, and the deliberate Counsel that will aggravate our Faults; the sudden Disorders of Passion, and the slow but surely working Poyson of Malice; the faint Wishes and strong Desires, the frail and ineffectual Purposes, and the settled prevailing Resolutions of our Minds, the growing Dispositions, and the mature Habits, the single Actions, and the continued Customs of Vice and Virtue, our false Professions, and our sincere Promises, our fair Appearances, and our genuine Fruits of Repentance, our frank and open, and our reserved and hidden Thoughts, our light and careless Speech, and the Lurking Canker of our Bitter Words, the silent Whispers of our Conscience, and the friendly Dictates of the Holy Spirit, and our Disobedience or Compliance with them. It will draw forth our favorite Vices from the dark Corners that Cover'd and Cherish'd them, take off that treacherously-beautiful Show which deluded the World, and even our own Souls, and expose them to Shame in their undisguis'd natural Deformity. And it will separate our virtuous Actions from the earthly Mixture that cleaves to them; and having weighed them in the Balance together, with his all-sufficient Merits, it will value them as if they had always been unmix'd *as the fine Gold.* The Wicked will be dismay'd and confounded at the Thoughts of this Infinite Knowledge, and shall say in vain *to the Mountains and Rocks, fall on us, and Hide us from the Face of him that sits on the Throne, and from the Wrath of the Lamb.*

Rev 6.16.

But

But the Righteous ſhall rejoice, that the com-ſſionate Jeſus was their Witneſs, and ſhall go th to meet him with a chearful Hope, *that he ll make their Innocence ſhine forth as the Light, and ir Juſt-dealing as the Noon-day.*

Having ſufficiently prov'd, that our Saviour new the Hearts of all Men, I proceed,

Secondly, To ſhew, that he was endued with a Divine and Infinite Perfection, and conſequently was truly God.

The Knowledge of Man's Heart is frequently ntion'd in the ſacred Writings, as a peculiar tribute and diſtinguiſhing Character of God. *e Lord is a God of Knowledge. He Giveth Wiſ-n unto the Wiſe, and Knowledge to them that know derſtanding.* 1 Sam. 2. 3. *He revealeth the deep and ſecret ngs; he knoweth what is in the Darkneſs; and the ht dwelleth with him.* Dan. 2. 21, 22. When he has declar'd, t *the Heart is deceitful above all things, and deſ-ately wicked, Who can Know it?* (Intimating, t it is not in the Power of Man to look into Bottom of the Heart,) He claims and aſcribes Knowledge of it to himſelf, *I the Lord ſearch Heart and try the Reins:* which certainly im-es, that none but God can do it. The Pſalmiſt es him this ſacred Character, *the Righteous God th the Hearts and Reins:* Pſ. 7. 10. and the Prophet *Jere-h* thus makes his Addreſſes to him; *O Lord of ſts, that Judgeſt Righteouſly,* Jer. 11. 20. and *Trieſt the Reins the Heart. His Eyes are upon the ways of Man, d he ſeeth all his Goings. There is no darkneſs nor dow of death, where the workers of iniquity may hide mſelves; for the Eyes of the Lord run to and fro ough the whole earth.* Job 34. 21, 22.

But

But I need not insist upon the Proof of the D
vine Knowledge: It is certain an Attribute
God, and as certainly an Attribute of Christ; a
he claims and asserts it in the same words, and t
very same manner, as God himself claims a
asserts it: and therefore he cannot be a Creatu
but must necessarily be equal with God. For
may say with a Just Deference to the Almigh
that he cannot communicate infinite Knowled
to a Creature; neither can a created Capacity
ceive it. But were it possible that it should rece
it, it is not consistent with the Wisdom or Digni
of God to give it. *He is Jealous of his Honour, a*
will not give it to another.

Neither can we suppose, that our Saviour is endu
only with infinite Knowledge, and is not posses
of the other Divine Perfections; Whereso ever o
is, the other are also: there is a Beautiful Harm
ny, and (If I may so express it) a Connexion b
tween them. Far be it from me, to pretend
Speak, without Speaking improperly of God's P
fections: but this I will be bold to say, that if
Saviour is infinite in Knowledge (as has been fu
Prov'd) he is also infinite in Wisdom; for th
mutually suppose each other, and neither could
Perfect and Infinite without the other.

If it seem but a small thing unto you that our S
viour Knoweth the Hearts of Men, there is ye
stronger Proof of the Excellence of his Knowled
for *he Knoweth the Mind of God.* He Lay *in the*
som of his Father from all Eternity, and was p
fectly acquainted with the unsearchable Treasu
John 1. 18. of his Wisdom and Goodness; and *the great*
aweful *deep of his Judgments. No Man hath*
Luke 10. *God at any time, the only begotten Son which is in*
22. *bosom of the Father, he hath declar'd him. No M*
Know

noweth the Son but the Father, neither knoweth any
an the Father, ſave the Son, and he to whom the Son,
ll reveal him. Human Nature is too weak to *Joh.6.46.*
ar the Sight of Him; *he which is of God, he alone*
th ſeen the Father. What Man knoweth the things *1Cor.2.11.*
Man, ſave the Spirit of a Man which is in him? even
the things of God knoweth no Man, but the Spirit of
od; and *the Spirit of God* is alſo the Spirit of
hriſt. It was impoſſible that he ſhould be igno-
nt of His Father's Will, ſince *he and his Father* *Joh.10 30.*
e one, and *in him dwelleth all the fullneſs of the God-* *Coloſ.2.9.*
ad. By his Wiſdom he founded the Earth; by Under-
anding he eſtabliſh'd the Heavens. By his Knowledge *Prov.3.19*
e Depths were broken up, and the Clouds drop'd down *20.*
e Dew; and he utter'd things which have been
ept Secret from the Foundation of the World.

Since therefore the Divine Attributes, which be-
ng only to God, do undoubtedly belong to Chriſt,
et us firſt believe him to be the True God, and
ot only believe but profeſs and declare our Belief.
is not enough, that our inward Sentiments are
ll of Reverence, and ſincerely devoted to him:
is indeed an unſpeakable Comfort to us, that *he*
ows the Secrets of our Hearts, and therefore can
ſcern the Sincerity of our Belief; But he alſo
equires our outward Profeſſion, and expects that
e ſhould honour and glorify his holy Name.

It is of dangerous Conſequence, and a pernicious
xample, to Stifle and Suppreſs our Faith. We
ereby offend the weak, and confirm the wicked;
d by not appearing for our Saviour, we appear
ainſt him.

Let not any ſlaviſh Fear, or ſordid Views of In-
reſt reſtrain us from making an open Acknow-
dgment of our Lord:

Let not the Reproach, that is caſt upon his Name,
nder us aſham'd.

Should the Powers of the World (which God prevent) be combin'd against him, Let us suffer the worst that they can do, rather than obey their wicked Commands. Let us remember that there is one Higher than they, even the Crucified Jesus, who *is far above all Principality and Power, and every Name that is nam'd, not only in this World, but also in that which is to come.*

Ephes. 1. 21.

Should the Fathers of the Church be so False to their Trust, so Unnatural to their Flock, as to discourage our Profession and even *breath forth Threatnings against it*; tho' we retain a Just Regard to their Sacred Order, and pay them Obedience in all things Lawful, Let us still retain a higher Regard to the Fountain of their Power, and not affront *the Author and Finisher of our Faith*, by an unlawful Obedience to the treacherous Pastors of his Church.

Let us not dishonour the Protestant Name, by rejecting the Genuine Articles of Faith: and whilst we Justly refuse to put our Confidence in any pretended Mediators, Let us not Unjustly disallow *the only* true *Mediator between God and Men.*

Secondly, Since our Saviour knoweth what is in Man, Let us order all our Thoughts, Words and Actions, with a constant Respect to that All-seeing Witness. Let not any profane, impious Thought receive entertainment in our Breast, but let us cast it from us, with that nobly disdainful Rebuke *Get thee behind me Satan.*

Let us *set a watch over the door of our Lips*, and suffer not our Tongue to offend the Majesty of our Judge.

And when we are tempted to engage in any Sinful Actions, Let us remember, that our Lord and Master *is about our Path, and about our Bed*

Ps. 139. 2.

and ſpieth out all our Ways. Let us not only conſider, that *they are before the Eyes of the Lord, but that he pondereth all our Goings*; and Let us check and reſtrain our ſelves with this Startling Queſtion, *Are not theſe Things noted in thy Book?* Prov. 5. 21

Laſtly, Let us make our Addreſſes to him, with an unſhaken Confidence and a lively Hope, ſince to him all Hearts are open, all Deſires known, and from him no Secrets are hid. We can gueſs but uncertainly at the Extent of that Knowledge which Saints and Angels enjoy: but we are well aſſur'd, that the Knowledge of Chriſt is infinite. He ſees and perceives the Motions of our Heart, and is deeply affected with our earneſt Deſires, *our ſtrong Crying and Tears.* He is throughly acquainted with our Wants and Neceſſities, and will not ſhut his merciful Ears to our Prayers. When *our Spirit is overwhelm'd within us, he knoweth our Path*; and when we *cry out of the depths* to him, he will be *attentive to the voice of our Supplications.* When we are diſtreſs'd and forſaken here Below, Let us remember that we have a faithful Advocate Above; and when we can hope for nothing upon Earth, Let us lift up our Eyes to that affectionate Friend, that ſecures our Intereſt in Heaven.

And, Let the Fatherleſs and the Widow, when they Groan under the Hand of Oppreſſion, and Bewail their Wrongs with never-ceaſing Tears, Let them not think themſelves entirely deſtitute, but behold through Faith their Prayers aſcending *like Incenſe* to the Throne of God, and preſented *in a Golden Cenſer* to the Divine Acceptance, by the eternal Son of the moſt High.

A

VISITATION SERMON

Preach'd at

Lewes in *Suſſex*,

July 3*d.* 1722.

DAN. V. 17.

Then Daniel anſwer'd and ſaid before the King, let thy Gifts be to thy ſelf, and give thy Rewards to another, yet I will read the Writing unto the King, and make known to him the Interpretation.

THE Mightieſt of the Sons of Men are not exempt from the Terrors of Guilt, neither can their Power ſecure them from the avenging Hand of Juſtice; for *Belſhazzar* King of Babylon, was Surpriz'd by Both *in his Royal*

Royal Palace, in the midſt of *Thouſands of his Lords, his Wives and his Concubines.* That he might not long enjoy the Spoils of the Temple, God was pleas'd to declare his Doom, even whilſt he was drinking out of *the Holy Veſſels*; and ſent forth *the Fingers of a Man's Hand to write* the dreadful Tokens of his approaching Deſtruction.

What did the Majeſty of a King now avail, when *his Countenance was chang'd with Fear*! What Comfort did he receive from his outward Happineſs, when *his Thoughts troubled him*! How inſignificant was his Power, when *the Joynts of his Loyns were loos'd, and his Knees ſmote one againſt another*!

To obtain Relief in this needful Time, he ſent for *his Aſtrologers, Magicians, and Soothſayers*; *and ſaid to the Wiſe-Men of Babylon, whoſoever ſhall read this Writing, and ſhew me the Interpretation thereof, ſhall be cloathed with Scarlet, and have a Chain of Gold about his Neck, and ſhall be the Third Ruler in the Kingdom.*

But the Writing ſurpaſs'd the Learning of all *his Aſtrologers, Magicians and Soothſayers, and Wiſe-Men*; and *the King was greatly troubled, and his Lords were aſtonied.* And He continued in anxious Suſpenſe, till the Queen recommended to him *Daniel, one of the Children of the Captivity*, a Man in whom there was found *Light and Underſtanding, and excellent Wiſdom.* And the reſtleſs King ſent for him, and repeated the ſame tempting Overtures as he made to the *Chaldeans*: But the faithful Prophet rejected the Bribe with a generous Diſdain; for he wanted no worldly Inducement to incline him to diſcharge his Duty; He regarded not the Riches of *Babylon*, nor could the Power of a King deterr him from executing his important Commiſſion, but without any Hopes of Advantage, or dread of Danger, he was *Daniel* 5.

reſolv'd *to read the Writing, and tell him the Interpretation thereof.* He would not alter the Sentence, but deliver'd it home to the King, with its utmoſt Force, and all its Terrors.

The Behaviour of the Prophet upon this extraordinary Occaſion, is a Pattern which ought to be imitated by all the Miniſters of God: for ſince the Divine Laws will ſtand for ever, and *not one Jot or Tittle of them ſhall paſs away*; and ſince the Sanctions, by which they are enforc'd, can never be remov'd: Thoſe that are ſet apart for the Work of the Miniſtry, ſhould interpret and explain the Will of God, in its genuine Senſe, how diſagreeable ſoever to the Luſts of Men; and ſhould never betray their Truſt, through a cowardly Fear or partial Favour, by ſlackning the Bonds of Duty or palliating the Heinouſneſs of Sin, or concealing the Danger that ariſes from it. But as they are *Embaſſadors of God*, they ſhould inviolably preſerve his Sacred Authority; and as they deliver his Meſſage to the Sons of Men, they ſhould ſincerely regard the Importance of it, and its near Concernment to their Immortal Souls: And whatſoever Temptations of Intereſt are offered to us, by the greateſt Friend or the moſt powerful Patron, *Let his Gifts be to himſelf, and let him give his Rewards to another:* For,

Firſt, It is our neceſſary Duty to read the Writing, and make known the Interpretation thereof.

Secondly, It is the nobleſt Act of Friendſhip and Charity.

Thirdly, It will obtain Reſpect even from thoſe Unhappy Men who hate the Interpretation.

Fourthly,

Fourthly, Though it may provoke them to Injure us for a time, yet it will at length make them Relent and be Sorry for it.

And, *Laſtly*, Their Caſe is then moſt deplorable, when they are depriv'd of thoſe faithful Monitors that dare *tell them the Truth.*

And, *Firſt*, It is our Duty to read the Writing, and make known the Interpretation thereof.

It is indeed every Man's Duty to acquaint himſelf with the Will of God, and impart his Knowledge to his Servants, his Children, his Brother, and his Friend. And he ſhould never ſuffer them to continue in Ignorance or Sin, but impartially give them Inſtructions, Exhortations or Reproofs, as their Condition requires. But it is moſt eſpecially the Duty of thoſe that ſerve at the Altar; and *the Prieſt's Lips ſhould keep Knowledge, and the People ſhould ſeek the Law at his Mouth: for he is the Meſſenger of the Lord of Hoſts.* Mal. 2. 7.

The Neceſſities of Life engage too great a Part of Mankind in a ſervile Employment, and they are withdrawn by ſo many Avocations from the Study of God's Law, that it is neceſſary there ſhould be an Order of Men, who ſhould make it their peculiar Care to learn the Original Language of the Holy Scriptures, and the Uncorrupted Senſe of the Earlieſt Ages, to examine the Tenure by which we hold our Chriſtian Charter, and to conſider the various Objections that have from Time to Time been made againſt it. And as they are Educated in *the Schools of the Prophets*, and diſengag'd from the perplexing Affairs of this Life, they have better Opportunities of knowing

the Certainty and Importance of the Chriſtian Doctrines, and can deliver them with the greater Force to the People committed to their Charge.

And beſides and beyond all this, They may juſtly expect the eſpecial Guidance and Direction of the Holy Spirit, ſince it is conferr'd upon them *by Laying on of Hands*; and they are Commiſſion'd to Preach *the Words of Life*, by thoſe venerable Fathers whom God Himſelf has appointed to be the Paſtors, the Guardians, and even *the Angels of his Church*.

I know, indeed, that their Commiſſion is ſo far from being regarded, that it is continually ridicul'd by the ſcurrilous Tongues and Pens of thoſe Impious Wretches, who delight in Reviling them under the diſtinguiſhing Title of *Embaſſadors of God*.

But unleſs we renounce our Reaſon, we muſt allow the Divine Authority of their Commiſſion. For its Character is too plain to be denied, and *is written as it were with a Sun-beam* in the Goſpel of Chriſt.

Even under the Law the Prieſts were appointed by God, and *call'd to* their ſacred Office by a Voice from Heaven; and certainly under the Goſpel-Diſpenſation, *no Man* juſtly *taketh this Honour to himſelf, but he that is called of God, as was Aaron*. *Heb.* 5. 4.

The Ever-Bleſſed Jeſus, who is God of God, and Light of Light, very God of very God, was ſent down from Heaven by his Eternal Father, to reconcile rebellious Men to Himſelf: and before he return'd to *the High and Holy Place*, he ordain'd his Miniſters to *Pray them in his ſtead, to be reconcil'd to God. As the Father had ſent him, ſo ſent he them*, and gave them Power and Efficacy by thoſe mighty Words, *Receive ye the Holy-Ghoſt*. 2 *Cor.* 5. 20 *Joh.* 20. 21, 22.

Being

Being thus Commiſſion'd by Him, *in whom was all Authority and Power*, they Ordain'd others to ſucceed them in the Office of Paſtors, and to communicate the ſame Authority to others, for the continual Benefit of Chriſt's Church.

And the Orders of Biſhops, Prieſts and Deacons, were inviolably maintain'd, and deliver'd down by an uninterrupted Succeſſion.

This Succeſſion has alſo been ſpoken of with contempt, as a confus'd and intricate Matter, and impoſſible to be prov'd; But thoſe that do not lean too much to their own Underſtandings, or pretend to be Wiſer than all the Generations that were before them, may ſoon be convinc'd that it is as eaſily known, and as clearly prov'd, as any other Part of Hiſtory.

But, How much ſoever the Enemies of our Faith, or the Enemies of our Holy Order may vilify and depreciate the Authority of the Miniſters of God, yet They themſelves do more effectually injure it, unleſs they diſcharge their Commiſſion in its utmoſt Extent, and reſolutely declare *the whole Truth of God*. They are bound by the ſtricteſt Obligations, to cleave to it: for in the Place of God's Preſence, in the midſt of his Congregation, under the watchful Obſervation of the Holy Angels, and even before that unerring Witneſs, who made *the Seeing Eye and the Hearing Ear*, they promis'd and engag'd to *feed their Flock with the ſincere Milk of the Word*, and to diſpenſe it to them pure and untainted, as it came down from Heaven.

Great would be the Preſumption of any Miniſter, that ſhould neglect the Commands of his Earthly Prince, and act at his own Diſcretion and after his Boundleſs Will, when he had receiv'd

ceiv'd particular Inſtructions from him, and kne
the certain Rule and Meaſure of his Proceeding
And much Greater is the Preſumption of tho
Abandon'd Miniſters, that are Falſe to the Tru
which they receiv'd from *the King of Kings*, an
Acts 5. 3. are *not afraid to Lie even to the Holy-Ghoſt*, an
make an unfaithful Interpretation of the Goſpe
whilſt *the Spirit of Truth* diſcerns their treacher
Prevarication.

Nor are they only Unjuſt to God, but Barba
rous and Unnatural to the Souls of Men: for th
Unlearned and Ignorant put their entire Confi
dence in them, and depend upon their Directi
in the way to Life and Happineſs. How the
can they lead them into dangerous Paths, and b
tray them into *the way that goes down to Hell?* The
come to them that they may *give them Heaven*
Meat in due Seaſon; and what they give them, th
gather; when they open their Mouth, they hope t
be *filled with Good.* It muſt therefore be an In
ſtance of the moſt inhuman Cruelty to deceive the
juſt Hopes and abuſe their earneſt Expectations.

To poiſon the Fountains where the Flocks a
to refreſh themſelves at Noon; and direct the Tr
veller, at the approach of Night, to a fatal Prec
pice or a treacherous Quickſand; Theſe are ſuc
Brutiſh Practices as Nature abhorrs; But yet
is infinitely more Brutiſh, more Shocking to Na
ture, to lead miſtaken Souls into Perdition; an
turn their neceſſary Inſtruction into a Fatal Delu
ſion. *If the Light* that they give them *be Darkne*
how great is that Darkneſs!

Is it the part *of the Fathers of our Fleſh, to gi*
their Children a Stone inſtead of Bread, or a Serpe
inſtead of a Fiſh? It is Leſs the part of our Spir
tual Fathers, to deceive the People while they pr
ten

d to guide them ; and to cheriſh their Sins, le they ſhould nouriſh and ſtrengthen their tues.

t is a ſtrange Abuſe of Chriſtian Moderation, a falſe and pernicious Show of Charity, to ulge the Humours of vicious Men ; to ſoften gion into a Compliance with them, and mo- it after their own Frame. It is Lawful, in- d, in indifferent Matters, to yield a little for ſake of Peace, and to *become all Things to all* ; but the Articles of our Faith, and the prin- l Duties of Life are not indifferent Matters ; may *contend earneſtly* for theſe, without loſing Chriſtian Temper, and ſurely we may be *lous*, when *our Zeal is for God, and according to wledge.*

And tho' the Multitude of Sinners are fond of ttery, and ſeek after Teachers that will *cry ce, Peace*, yet What does it avail them, to en- rage their groundleſs Hopes, to conceal thoſe uths that will ſoon work their Conviction, or cloſe their Eyes in the ſleep of Sin, ſince they ſt quickly *open them in Flames?* Did *Ahab* eſcape *A row*, that was *ſhot at a venture*, becauſe *the ſe Prophets bid him go and proſper?* Was he there- 1 *King* 22. ſafe, becauſe he would not be admoniſh'd of Danger?

If *Daniel* had pleas'd *Belſhazzar* with an un- thful Account of the Writing ; if he had per- aded him to continue his impious Feaſt, and t, *Drink, and be Merry*, Would the Hand that rote, have forbore to Puniſh him? Would he t have been *ſlain that very Night?* Would not *Writing* have explain'd it ſelf before the Morn- g?

How

How widely ſoever the Articles of our Re
gion may be made to differ from their origin
Senſe; how broad ſoever the Path to Heaven ma
be repreſented; tho' the Obligations to Virtu
may be deſcrib'd as unneceſſary, as indifferen
or even as nothing; tho' the Penalties of Vi
may ſeemingly be taken away, and eternal Puniſh
ments be changed into temporal, to abate t
Fears, or gratify the Deſires of the Wicked; y
the Articles are ſtill the ſame, and *the way*
Heaven as *narrow*; the Obligations to Virtu
cannot be diſſolv'd; the Penalties of Vice cann
be remov'd; nor Eternity be turn'd into t
fleeting Moments of Time; but thoſe miſerab
Creatures, that lie under the Sentence of Da
nation, will find their Puniſhment as unchang
able as God, *who is the ſame Yeſterday, to Day, a*
for Ever. How wretchedly then are they d
ceiv'd, who poſſeſs themſelves with other Though
of theſe things? How Guilty are they, who co
firm them in thoſe treacherous Thoughts?

It may perhaps be ſaid, and it has been oft
ſaid, that it is Uncharitable to preſcribe a
abſolute Meaſure to other Men's Faith, an
denounce Damnation againſt them, unleſs th
come up to that Meaſure. But the Miniſte
of Chriſt do not preſcribe it, neither do th
paſs the Sentence; they only require them
believe the Doctrines of our Saviour; and th
declare the Sentence which the Lover of Sou
pronounc'd; and it is not contrary to Charit
but a Token of that excellent Virtue, to teac
as he taught, and to declare the Sentence whi
he pronounc'd. I will preſume to ſay, th
they do not *curſe thoſe whom God has not curs*
neither ſhould they bleſs them whom God has n
bleſs'

s'd. But always remember the Answer of *laam, If Balak would give me his House full of* Numb. 22. *ver and Gold, I cannot go beyond the Word of the* 18. *d my God, to do less or more.*

A just Representation of the Case, whether be pleasing or displeasing to Men, is the only Discharge of their Duty to God: and though Writing may contradict the Sins of their Bo-, and may contain those Threatnings which y are afraid to hear; Yet,

Secondly, It is the noblest Act of Friendship and Charity, *to read the Writing, and make known the Interpretation thereof.*

When Hilkiah the Priest had found a Book of the w of the Lord given by *Moses*; the Good *Josiah* mediately *sent to enquire after it*, that he might tinctly know the Breaches of the Covenant and heavy Curses that hung over *Jerusalem:* and as n as *the tender Heart* of the King was affected th a sense of the common Guilt and Danger, his mpassion to his Sinful wretched People would not fer him to rest, till *he had read in the Ears of all* 2 *King.* 23. *Men of Judah, and Inhabitants of Jerusalem, all* 2. *Words of the Book of the Covenant.*

And the same friendly Compassion should move ery One of us, and especially the Ministers of rist, when we consider the Ignorance and Wick-ness of Mankind, and behold our Brethren Sleep-g on the very Brink of Destruction.

The affectionate Jesus has plac'd his Ministers Watch-men to observe the Dangers of his Flock, d sound the Alarm when the Enemy is stealing upon it.

The

The Children of Men are liable to be mis-l
and ſwerve from the Right way, amidſt the
rious and uncertain Paths of Life: their imp
fect Underſtandings give but a feeble glimmer
Twilight to guide them, and are eaſily cov
with Darkneſs. Falſe Appearances deceive th
and a tempting Proſpect dazles the Eye of
moſt diſcerning Judgment: and when they
once deceiv'd, the Paſſions that promoted
Deluſion, ſerve to continue it; and either u
them on apace towards their eternal Ruin,
lull them into a careleſs Security, while t
Danger ſwiftly approaches.

And thoſe unhappy Souls, that are engag'd
a Courſe of Sin, do no longer judge for themſel
but receive the flattering Reports of their E
mies that compaſs them about. Theſe ſeem
be their only Friends, and conſtantly over-r
the Exhortations to Religion, and the Warni
of their Danger. And they that preſume to o
their friendly Advice are rejected with Scorn
Indignation, as coming at an Improper Time,
an inconvenient Seaſon.

When they are paſs'd into this deplorable St
the faithful Miniſters are ſent by God, like A
nias to Saul, to pull off the Scales from their Eyes,
reſtore them to their Sight; or rather like *An*
to make a Light ſhine in their Priſon, and looſe
Bands of their Sins.

It is indeed a Difficult Office, but the m
difficult, ſo much greater is the Friendſhip, ſo m
the nobler the Charity. They lie at the G
of Hell, and almoſt within view of its Flam
without perceiving them; as Men are often
ſerv'd to be held in the deepeſt Sleep, when
Fire gathers Strength and is juſt ready to ſe

d devour them, and it is neceſſary to uſe Vio-ce to pluck them from an Eternal, as well as Temporal Fire.

The Depth of their Sin reſembles thoſe dread-Diſeaſes, that render the Patients inſenſible; d in both Caſes, the ſharpeſt Methods are re-iſite to ſtir up and awaken the Senſes, and en force them back into Life.

What a glorious Office is it, to *turn a Sinner m the Error of his way, and ſave the Soul from ath*! It is not only a Deliverance from Guilt d Miſery, but it amounts to the beſt of Gifts, e Gift of eternal Life: for they that reſcue the icked from Deſtruction, do, by God's Aſſiſt-ce, alſo raiſe them to Heaven.

And this faithful Diſcharge of their Duty will,

Thirdly, Obtain Reſpect, even from thoſe un-happy Men that hate the Interpretation.

They cannot but be conſcious of the Shameful-ſs of Sin; and therefore they are unable to bear t impartial Dealing, which takes off the Veil, d ſhews them to themſelves: yet corrupt as y are, they are conſtrain'd to approve of this tegrity. They fly from it as they alſo would m *an Angel of Light*, or from the Purity and lineſs of the Divine Nature, even tho' its Juſtice d Power were hid from their View. But they not with-hold their inward Eſteem, tho' they eavour to conceal it by their outward Con-ct.

Ahab hated Elijah, becauſe he told him the Truth; t he alſo ſtood in Awe of him; for the Sincer-i of the Prophet could not be controul'd by the wer of the King. And *Herod fear'd St. John*, be-

becauſe he acquainted him of his Guilt: and th
his bold Rebukes interfer'd with the Sin of h
Boſom, and croſs'd his prevailing Inclination, y
he often heard his plain and diſ-intereſted Preac
ing; and ſuch was the Influence of his unſhak
Mar. 6. 20. Honeſty, that *he did many things, and heard h*
gladly.

And tho' our open, ingenuous Behaviour m
provoke Wicked Men to Injure us for a tim
yet it,

Fourthly, Will at length make them relent a
be ſorry for it.

There needs no other Proof of this Aſſertio
than *Herod*'s Concern for *John the Baptiſt*. H
had long continu'd an Obſtacle to his Sin, a
ſtood like *an Angel of the Lord, with a Sword dra*
in the way, to oppoſe his Progreſs in Wickedne
but at length the King, by a raſh inconſidera
Promiſe, confirm'd by a preſumptuous Oath, ga
the Daughter of *Herodias* an unforeſeen Oppo
tunity of removing the troubleſome Preacher, a
putting him to ſilence by ſudden Death; b
when the Demand was made, *he was exceeding ſo*
ry; tho' *it was his Birth-Day, a Day of* Great R
joycing, and tho' he was indulging Himſelf
the Enjoyment of it, amidſt *his Lords, High-Ca*
Mar. 6. 21. *tains, and chief Eſtates of Galilee*, yet his He
was griev'd at the thought of executing his ſu
poſ'd Enemy, but his real and only Friend.

Conſtancy and Fidelity have a mighty force
obtaining the Love of Mankind; and this m
be illuſtrated by the Caſe of *Daniel*. When t
envious Princes had procur'd a Decree from t
unwary *Darius*, That *no Petition ſhould be offe*

Thirty Days to any God or Man, but to him alone; nd the flattering Appearance of Loyalty, had nder'd him inſenſible of the lurking Malice of e Deſign; *Daniel* perſiſted, as before, in doing s Duty to God, and without regarding the E- ct, *Prayed Three times a Day to the King of Hea- n, as he did aforetime. Then theſe Men aſſembled d found Daniel Praying*, and *making Supplication fore his God*; and immediately prepar'd their In- rmation againſt him, that he might ſuffer the readful Penalty of being *caſt into the Den of Li- s*. When *Darius* heard the Accuſation, he uld not but acknowledge, that the Decree was ſt, that *Daniel* had diſobey'd it, and that he uld not reverſe the Law or prevent the Pun- hment. But ſo highly did he value the Inno- nce of *Daniel*, that *he was ſore diſpleas'd with mſelf, and ſet his Heart on him to deliver him; and labour'd till the going down of the Sun to deliver m*: But he could not reſcue himſelf from the rait into which he was brought, or avoid inflict- g the Penalty; therefore *he went to his Palace d paſs'd the Night Faſting; neither were Inſtruments Muſick brought before him, and his Sleep went om him*; and ſo reſtleſs was his Concern for him, at *he aroſe early in the Morning, and went in haſte the Den of Lions*, fearing the Deſtruction of aniel; but yet willing to *hope, that the God whom ſerv'd continually, had deliver'd him.* And when e Event anſwered his Hopes, *he was exceeding* *Daniel 6.* lad, and gave up the Adverſaries of the Prophet, ſuffer in his ſtead. So let the faithful Servants God for ever eſcape the Evil that is maliciouſly repar'd for them: and *ſo let all thine Enemies* *Judg 5.31* eriſh, *O Lord.*

I proceed, *Laſtly*, To ſhew that the Caſe of wicked Men is then moſt deplorable, when they are depriv'd of thoſe faithful Monitors that dare tell them the Truth. They are then left to themſelves, and abandon'd and conſign'd over to the moſt pernicious Counſels. *They ſee no tokens of* Goodneſs, *there is not one Prophet more* to awake them out of the Sleep of Sin, *Neither is there one among them that underſtandeth any more:* they have no Friend to adviſe them, or reſtore their infatuated Minds to a juſt ſenſe of Things: And when the Miniſters of God's Word are driven from their Preſence, it is alſo to be fear'd that *the miniſtring Spirits*, and even *the Holy-Ghoſt*, will depart from them.

We may behold their wretched Condition, in the State of *Saul*, when he had loſt the divine Favour *by Rebellion, which is as the Sin of Witchcraft.* His Friend *Samuel* left him, *and came no more to ſee* 1 *Sam.* 15. *him, till the Day of his Death; nevertheleſs he mourned* 35. *for him.* Being thus abandon'd he *fell from one Wickedneſs to another*, till he was forc'd to fly to an evil Spirit for Comfort; and labour'd by Enchantments to *bring up Samuel from the Dead:* but his impious endeavour, inſtead of relieving him, procur'd a Prediction more dreadful than ever 1 *Sam.* 28. *the Hand-Writing upon the Wall: To morrow Thou* 19. *and thy Sons ſhall be with me.*

That we may never fall into this miſerable State; let us that wait at the Altar, daily *read the ſacred Writings*, and juſtly *interpret the Word of God*; and let us beſeech thoſe that hear us, duly to regard the Interpretation, as they tender the Intereſt of their immortal Souls. Let us conſider whom we Repreſent, and what is the Nature and Deſign of our Commiſſion. Our Commiſſion

deriv'd from *the moſt High God*, and it relates to he eternal Welfare of the Souls of Men. Let us herefore inviolably maintain the Honour of him hat ſent us, and faithfully deliver his Meſſage them, to whom we are ſent. Let us remember that the Holy Scriptures were committed to ur Charge, and let no Temptation prevail with s to betray ſo great a Truſt.

Let us not deceive Our ſelves and our Flock, y making a falſe Interpretation of the Book of od; for we can only explain it, it is not in r Power to alter it: whatever Senſe we put pon it, the Record will be ſtill the ſame, and emain as a perpetual Witneſs againſt us, if we revaricate with God and Men.

Let not the plauſible ſhow of Tenderneſs nd Moderation, incline us to conceal the Heinouſneſs and Danger of Sin; or draw a vourable Repreſentation of the Caſe of wicked Men: But, Let us manifeſt our real Friendſhip nd Charity, by dealing Impartially with them, nd giving them a Sight (how diſagreeable ſoever) f themſelves.

Let us not endeavour to gain their Favour or a time, by pretending to put off *the Evil-Day*, and ſcreening them from the Thoughts f a miſerable Eternity: But, Let us take a urer way to obtain their laſting Approbation, y openly declaring thoſe important Truths, that ill reſtore them to a right Judgment of Things, nd *make them Wiſe unto Salvation.*

Let us not baſely inſinuate our ſelves into their ffections, by joyning with thoſe treacherous nemies and being ſubſervient to their Luſts. ut, Let us deſerve their juſt Eſteem, by a reſolute Integrity, and recommend our ſelves

to their Reaſon, tho' we cannot conquer their Paſſions.

Let us be *inſtant with them, in Seaſon, out of Seaſon*, tho' we provoke them to Injure us for the faithful Diſcharge of our Duty: and, Let us wait with Patience till we have made them relent, and rendred them aſham'd of the unreaſonable Prejudice they have born againſt us.

Let not the Promiſes or Threatnings of the Great and the Mighty, withdraw us from our appointed Charge: But, Let us ſtand as *Watchmen of the Lord*, always mindful of the Duties of our Station, and obſerving every Opportunity of doing Good to the Souls of Men.

Let us deſpiſe the Treaſures of the Wicked: *Let their Gifts be to themſelves*, and, Let them give *their Rewards to others.* But, Let us *be faithful unto Death*; *and God, the righteous Judge, ſhall give us a Crown of Life.*

Rev. 2. 10.

The Duty and Advantage of Self-Examination.

A SERMON

Preach'd Before the

UNIVERSITY

OF

OXFORD,

At St. MARY's.

1 COR. XI. 28.

Let a Man Examine himſelf.

THE Examination of our ſelves is a Duty moſt eſpecially neceſſary, before we partake of the Lord's-Supper, as it qualifies us for the receiving of that ineſtimable Bleſſing, and cleanſes and prepares our Hearts, that the Son of God may vouchſafe to be ſpiritually preſent with us. And it was enjoyned by the Apoſtle, with an immediate Regard

to that holy Sacrament. *Let a man Examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.*

But it is alſo a Duty at all times neceſſary.

Firſt, As it gives us a true ſenſe of our Condition.

Secondly, As it inclines us to be tender and favourable in our Cenſures of others.

Thirdly, As it makes us cautious, leſt we offend.

Fourthly, As it takes us off from a vain Confidence and Preſumption.

And, *Laſtly*, As it fills us with well-grounded Peace and Satisfaction, and enables us to go with a Juſt Aſſurance to a greater Examination, at the aweful Tribunal of Almighty God.

And *Firſt*, Self-Examination will give us a true ſenſe of our Condition. The Knowledge of ourſelves is of the moſt immediate Concernment to us, and of the greateſt Uſe and Importance in the Conduct of humane Life: and yet there is hardly any thing more neglected, and no Neglect more ſtrange and unaccountable than this: for the Means of obtaining this Knowledge are daily preſented to us, and every time that we think we have an Opportunity of being acquainted with our ſelves. This Knowledge is not hidden from us, neither is it afar off. *It is not in Heaven, that we ſhould ſay, Who ſhall go up for us to Heaven and bring it to us? Neither is it beyond the Sea, that we ſhould ſay, Who ſhall go over the Sea and fetch it for us?* But it is in our Heart, and our Boſom can diſcloſe it. Yet fooliſh Man chooſes to be

Strang

Stranger to himſelf, and deſires to underſtand every thing but his own State and Condition.

We ſeek out the things that are too hard for us, and ſearch for things that are above our ſtrength; we are curious in unneceſſary Matters, and regardleſs of that which is needful for us. Our reſtleſs Mind travels over diſtant Countries, and loſes and perplexes it ſelf, that it may acquire a vain ſhow of Wiſdom, but it ſeldom conſiders what we ought to learn, as we are Men and Chriſtians. We are buſy in enquiring after the Cuſtoms and Manners of different Nations, or vainly endeavour to reform the Diſorders of our own: and we cannot be at leiſure to look into our inward State, or manage that great Affair, upon which our preſent Peace and our future Happineſs depends. We ſtudy to adapt our ſelves to the prevailing Faſhions of a corrupt Generation, and to attain to Perfection in thoſe things, which are perpetually ſubject to Change, and are to Day eſteem'd, and will to Morrow be derided.

Or if we do not reſt in thoſe ſlight ſuperficial Ornaments, yet our Time is ſpent only in the purſuit of more ſerious Trifles, ſuch as ſerve barely to amuſe an impertinent Humour, and pleaſe an idle Curioſity. For we eagerly attempt to pry into thoſe things, which God in his infinite Wiſdom has concealed from us, and impudently pretend to account for the wonderful Works of God and explain the manner of his Operations, according to our fooliſh arbitrary Opinions. And inſtead of turning our Thoughts upon our ſelves, we are always labouring to divert them from their proper Object, and to carry them to the fartheſt Diſtance from us.

But we ſhould not thus miſ-apply them, were we not unmindful of our Intereſt. The very Heathen eſteem'd it a principal part of Wiſdom for every Man to know Himſelf; and ſuch was their value for it, that when one of their Philoſophers deliver'd this divine Precept, they believ'd it to be ſent down from Heaven, and concluded that the Gods only could give it to Men. And they juſtly ſet this Value upon it; for our Condition in this World abſolutely requires the ſtricteſt Care and Examination: and we are expoſed to the worſt of Dangers, by continuing in a choſen Ignorance of our ſelves; for we are compaſſed about with Enemies that are endued with Power to aſſault, and Cunning to ſurprize us. We are placed in a deceitful World, that pleaſes while it betrays us; And our Nature is weak and unguarded, and too readily hearkens to the flattering Inſinuations of the Tempter, and leads in a Multitude of Evils upon us. Our Affections diſpoſe us to receive the moſt pernicious Impreſſions, and our Will bends and inclines us towards Evil. It therefore highly concerns us to conſider the tendency of our Actions; in what part we are moſt likely to be prevail'd upon, and what are *the Sins that moſt eaſily beſet us.* By obſerving our firſt approach towards a Compliance with them, we may prevent our proceeding farther in the way to Deſtruction; and by a ſeaſonable Care and Caution may uſe ſuch Means as will moſt effectually ſecure us from it. Whereas, if we forbear to enquire into the Poſture of our Affairs, we ſhall daily loſe ground, and yet be inſenſible of our Loſs, and fall from one Wickedneſs to another, 'till we are paſt Recovery: and our Caſe will reſemble that of *Ephraim*, who

ſtranger

angers had devoured his ſtrength, and he knew it
, and grey Hairs were here and there upon him, yet
knew it not.

Even our beſt Actions ſtand in need of a faith-
Examination, for we are liable to be deceiv'd
en in our admired Perfections. A vicious Prin-
ple too often lurks at the bottom, and taints
d corrupts the whole. We think with Pleaſure
the Service that we have perform'd to God, or
Charity we have ſhewn to Men; But Had we
ſelfiſh, mercenary View, no Pride nor Oſten-
tion? I fear theſe Blemiſhes do frequently cleave
us, and after we have done our Duty, if we
uld reflect aright upon the Performance, even
is Reflection would diſpoſe us to Humility. St.
ul has taught us, that the moſt ſpecious Actions
e as nothing, unleſs they proceed from virtuous
inciples. He gives the greateſt Commendation
that moſt excellent Gift of Charity, but he
ndemns the Appearance of it, when there is
Life or Spirit to ſupport it. *Tho' I beſtow all*
Goods to feed the Poor, and tho' I give my Body to
Burned, and have not Charity, it profiteth me no-
ing. So near may we ſeem to come to this
orious Virtue, and yet fall ſhort of it. 1 Cor. 13. 3.

What a goodly Show did *the young Man* make
the Goſpel? when after our Saviour had re-
ated the Commandments, he boldly anſwer'd,
these have I kept from my Youth up. But he
s told by Truth it ſelf, that *he yet lacked one*
ing; and becauſe he dealt not impartially with
mſelf, that one thing was always wanting.

That we may not be thus miſtaken, it behoves
to ſearch and try our Hearts, and bring all our
ctions to a daily Examination.

To

To know God and our Selves, is the only mea of attaining to a true ſenſe of our Condition. G has been pleas'd to reveal Himſelf to us in a ma ner ſuitable to our Capacities; and the more meditate upon his Perfections, ſo much the m we ſhall admire him, *Who is Great, Wonderful a Holy*; and when we are fill'd with the Thoug of his Divine Majeſty, we may look down u our ſelves, who are ſinful Duſt and Aſhes. A as we by turns behold the Beams of his Glo and the ſhameful Tokens of our Weakneſs a Corruption, we ſhall continually raiſe our Mi to nobler Conceptions of God, and poſſeſs th with an humbler Opinion of our Frailties and I firmities. For, *The Lord is high above all the Wo and his Glory above the Heavens. Who is like u the Lord our God, that hath his dwelling ſo high, a yet humbleth himſelf to behold the Things that are Heaven and Earth?* As for us, *He took us out the Duſt, and lifted us out of the Mire, that he m*
Pſ. 113. 5, 6, 7. *ſet us with Princes, even with the Princes of his P ple.*

As the Examination of our ſelves will give u true ſenſe of our Condition; ſo,

Secondly, It will incline us to be tender and vourable in our Cenſure of others.

If we are conſcious of our own Imperfecti (and if we ever entertain one ſerious Thought, cannot but be conſcious of them) we ſhall haſtily pronounce Judgment upon thoſe, who Tempted as we are, and with us, are too will to comply with the Temptation.

A frequent Review of our Caſe will ſhew the many Evils, which our Nature is too pr to commit. And if we have any concern for Miſcarriages, we ſhall bewail the Faults of oth

ead of making them the ſubject of our Mirth
d cenſorious Laughter. For it becomes us much
her to Pity and Excuſe, than expoſe them to
dicule. And we ſhall not delight to reproach
y Man, that is ſo unhappy as to fall into Sin, if
remember that we are all worthy of Puniſh-
nt. Were we accuſtomed to think of the great-
s of our Guilt, and to obſerve the ſtill increa-
g meaſure of our Iniquities, we ſhould be mov'd
h Compaſſion, at the ſight of thoſe miſerable
retches, that are bound in the ſame Chains, and
our under the ſame accurſed Slavery: We
uld forbear to caſt forth thoſe ſevere Reflecti-
s that cut them to the Heart, and provoke them
their Diſtreſs. *For a backbiting Tongue hath diſ-*
eted many, and driven them from Nation to Nati- Ecclus 28.
Strong Cities hath it pull'd down, and overthrown
Houſes of Great Men. The ſtroke of the Whip
keth marks in the Fleſh, but the ſtroke of the Tongue
aketh the Bones. Many have fallen by the edge of
Sword, but not ſo many as have fallen by the Tongue;
ſhould therefore weigh our Words in a Balance,
make a Door and Bar for the Mouth. And did
form a right Judgment of our Sinfulneſs, we
uld abſtain from ſhooting forth *the poyſonous Ar-*
s of Cenſure, and *the bitter Words* of Calumny,
ce our own Heart would tell us, that they might
th too much Juſtice be retorted upon Our-ſelves,
d raiſe the ſame diſorders in our Breaſts, which
y cauſe in others. Our Reaſon would accuſe
d reproach us, while we endeavour to fix a Mark
Infamy upon them, and calls us home to look
er the Intereſt of our Souls, and correct the
ſtinacy of our depraved Will, and check the
olence of our unruly Affections.

And

And if we once ſincerely underſtand this ne ceſſary Buſineſs, it will perpetually employ us, a afford us but little leiſure to receive or ſpread broad malicious Reports. For the Mind of M is a World of Iniquity, a Province large enou to engage all his Labours, and confine him to Hi ſelf. He need not extend his Thoughts to forei Kingdoms, or take upon him the unwieldy Weig of Publick Affairs: nay, he need not officiou thruſt himſelf into his Neighbour's Concerns, b may permit every one to ſtand or fall by the Jud ment of our common Maſter. For the difficu of governing himſelf increaſes very faſt upon hi and his Accounts are ſwelling to ſo great a bu that they require a daily Review. There is innumerable Company of Sins that cleave to Thoughts, Words and Actions; and it is a Wo that is more than ſufficient for him, to remem the Breaches of his paſt Reſolutions; to expreſs Sorrow for his frequent Failings, and to gu himſelf againſt the return of Danger. And Charge would be heavy enough, were he only perform the Buſineſs of *to Day*, without having Offences of *Yeſterday* lying upon him, or wait till to Morrow for an additional Burthen. may juſtly ſay, Who can number the Crim which Day by Day I commit againſt God? *O great is the Sum of them! If I tell them they are in number than the Sand; when I wake up, they preſent with me*, and when I lay my ſelf down reſt, they appear before me. But he alone diſtinctly remember them, *who can number the Sa of the Sea, and the Drops of Rain, and the Day Eternity; who can find out the Height of Heaven, the Bredth of the Earth and the Deep.*

Let it then ſuffice a Man to Examine himſelf, d let him leave the Conduct of other Men to Examined by that all-ſeeing Judge, who be-ds all the Actions of Mankind in one com-henſive View; even that All-wiſe and Om-cient God, without whoſe Knowledge *a Hair ur Head doth not fall to the Ground.*

And if our Sins againſt God will afford us tter enough for the moſt frequent and moſt eful Examination: This Examination will,

Thirdly, Make us Cautious leſt we offend.

For when we perceive how large our Ac-nt is, we ſhall be afraid to aggravate and ance it; and ſince our Guilt renders the ht of our ſelves diſagreeable to us, we ſhall eavour to remove *the accurſed thing that trou-us.* Man would often refrain from Sin, he a juſt Reverence for himſelf, and did remember that he is his own Witneſs, Accuſer Judge.

One might imagine that the Thoughts of a eral Judgment, ſhould give an effectual check our Vices, and take away all the Charms of moſt agreeable Temptation. But this power-Argument loſes its force, becauſe it is at a ſtance from us, and we are very willing to ieve that it is much farther than it is. And only way to give us a lively and prevailing e of it, is to bring our Actions before the bunal of our Conſcience, and try them by impartial Reaſon. For we ſhall *ſtand in awe ſin not*, when we allow theſe ſuperior Facul-their due Authority, and ſhall be aſhamed to mit any thing contrary to their Dictates, when we

we know it must soon be accounted for, a
brought into Judgment. And the Sentence wh
we are constrained to pass upon our Vices, w
put us in mind of our final Doom, and shew
the folly of doing those things to Day, for wh
we shall call our selves Fools for ever. No
would dare make himself his own Enemy, w
he fully assured that he should *be found out by*
his Enemy; we cannot bear the upbraiding R
flections of other Men, and the fear of Shame
a mighty influence over us: And were it
constant Practice to reflect upon our past Cond
we should fear the Reproaches of our Thoug
as much as we do the Censure of the Wo
And this would make us take heed to our wa
that our Minds might be at Peace, and we mi
boldly enter into the secret Chambers of
Breast, and delight to *commune with* our Sel
The Vices that appeared against us at one E
mination, would discourage us from adding
them, lest another should present more odi
Objects to our View, and our *troubled Sea* sho
still continue to *cast up Mire and Dirt.* We co
not be so averse to Peace, as to lay in m
Matter for Repentance and bring a hea
Charge upon our Souls: We could not be so U
natural as to wound our Consciences, were
us'd to touch them to the quick, and probe
Sore; and unless we are so imprudent as to
pend the Examination, it will most assuredly fo
us to forsake our Sins; for we forbear *to com*
the Light, lest our Deeds should be reproved, bu
we bring them to it, it will necessarily kindle
Hatred and Abhorrence of them. And the
charge of this Duty will,

Fourth

Fourthly, Take us off from a vain Confidence and Preſumption.

The State of a Sinner is full of Horror, and if have any Notion of Guilt, or Senſe of Miſery, cannot think or ſpeak of it without trembling. deluded Man is willing to believe that all is , tho' he ſtands in the midſt of Danger; and neglecting to conſider the Nature and Conſe-nces of his Actions, he lulls himſelf into a eitful Peace and treacherous Security. And ſt he is *heaping up Wrath againſt the Day of ath*, and enlarging the number of his Tranſ-ſions, he fondly entertains a pleaſing Opinion is Caſe, and vainly imagines that he needs no entance. This fatal Error confirms the Con-ſts of the Tempter, and is the moſt prevailing thod by which he draws Men into Perdition. indeed beyond Expreſſion ſtrange, that he ld perſwade us to deſcend to the Commiſſion Sin, when the Curſes of God are ſo plainly ounced againſt us and Hell is gaping before But tho' we are ſo wretchedly deceiv'd, as ct againſt the Dictates of Reaſon and in de-ce of the moſt dreadful Evils, yet when the gth of the Temptation is abated, and we e to reflect in our cooler Hours, we relent at Thoughts of our former Madneſs, and won-how we could chooſe Deſtruction. It there-requires all the Artifices of Satan to render nſenſible of our Danger, and either forgetful we have Sinn'd, or regardleſs of the certain s that will proceed from it. When he has ered this Difficulty, he makes us fond of the ds that he has caſt about us, and averſe to all empts of breaking the Snare, and returning

to

to our Selves. Then we give up all our Strengt
like *Sampſon*, to the bewitching *Delilah*, and
Judg. 16. ignorant like him, when *he wiſt not that the L*
was departed from him.

That this pernicious Deluſion may not paſs up
us, we cannot uſe a more proper Expedient th
Self-Examination: for if this Duty is often
peated, it will keep up a freſh and conſtant ſe
of our Guilt, and ſet our real Condition before
We ſhall behold our Actions in a proper Ligh
and have a perfect View of the Circumſtanc
that attend them. And when our Vices appe
in their natural Deformity, we ſhall impatien
deſire to put them away from us; or if we
ſo Fooliſh as to retain them, we ſhall be full
anxious Thoughts and always mindful of
Miſery. And we cannot ſtill be fond of it,
ſtill purſue Eternal Deſtruction.

Did we fairly ſtate our Accounts, and obſe
how they riſe every Day, our ſubtile Adverſ
could never perſwade us that we are in peri
Safety, or conceal from us the Number and He
ouſneſs of our Offences; for our Experience wo
contradict his flattering Inſinuations, and when
cries, *Peace, Peace*, our Heart would anſwer to h
What have I to do with Peace, while I am at Enm
with my Conſcience, and my God.

Moſt of thoſe unhappy Souls, that are doo
to endleſs Torments, do too late bewail the N
lect of this important Duty. They are fallen
the Depth of Miſery, becauſe they would not
quire whither they were Going, nor *open th*
Eyes 'till they were in Flames. They never conſide
their Actions, till all Conſideration was in va
and they were ſurprized into that moſt deplora
State, becauſe they forbore to think what wo
be their Portion.

Sinful Man too plainly reſembles the careleſs odigal, that gratifies himſelf with the moſt pro- e Expences, and never examines whether his ate will bear them. But as long as his Creditors wer his extravagant Demands, and his Artful tterers miniſter to his Luxury, he lives without ought or Forecaſt; or if he thinks at all, he con- des that his Fortune is too great to be impaired. the mean time his Debts inſenſibly increaſe, and y upon and devour his Subſtance; and yet he ights in his admired Gaiety, and careſſes every that encourages him to follow his Pleaſures, l he is ſwallowed up in unexpected Ruin, and it ries all before it, *like a wide breaking in of Wa-*.

Our future State depends entirely upon our eſent Conduct, and if we miſcarry in this, we undone for ever: This requires our conſtant ſervation, for there is the greateſt Danger in ng deceived in this; and yet we eaſily ſuffer our ves to be impoſed upon by an unfaithful Exami- ion, and are too ready to receive it. But if regard either Happineſs or Miſery, we muſt rch the inmoſt Retirements of our Heart; and deavour to recollect all the Vices which we ve ſuffered to paſs without the deepeſt Repen- nce. For though they were long ſince com- tted, and have been for a long time forgotten, they ſtand upon Record againſt us, and will ver be blotted out, till we have ſincerely Re- nted of them. We, alas, preſume that our Con- ion is ſafe, tho' the remains of Guilt ſtill cleave us, and our former Iniquities continue in their l force. And unleſs we bring them to a Trial, hile their horrid Aggravations are yet in our inds, we gladly extenuate them, and put the

moſt agreeable Colours upon them; and we eit
deny that we have Offended, or find a favoura
Excuſe for every Sin, and are inclined to ſay
it not a little one?

It is indeed an ungrateful Work, to rake in
Filth and ſecret Naughtineſs of our Heart; a
we chooſe much rather to reſt in an Opinion t
no Examination is neceſſary. And if our Wou
are ſlightly Skinn'd over, and the loathſome Obj
are concealed from our View, we care not w
Evil lurks within, or how faſt we turn to Corr
tion.

But it is infinitely better, to make a perfe
tho' painful Search, that we may know the Ca
of our Diſorder, and the Root and Foundation
it; than to pleaſe our ſelves with a falſe Appe
ance, while the cover'd Evil ſpreads and inſi
ates it ſelf into the vital Parts.

After we have born the Difficulties of our f
Enquiries, and been accuſtom'd to Examine
ſelves, this Duty will become eaſy to us, and g
the Mind firm Confidence in it ſelf.

For, *Laſtly*, It fills us with well grounded Pe
and Satisfaction, and enables us to go w
a juſt Aſſurance, to a greater Examinatio
the awful Tribunal of Almighty God.

This is a Happineſs which the Wicked can
attain to, and inſtead of it, they endeavour
compoſe themſelves into a vain ſhow of Pea
and are fond of being betrayed into a pleaſing E
ror: But it is forced and unnatural, and
more to be deſir'd, than the Swelling of a diſea
Body, or the unwilling Smiles of a Man that
tortured with inexpreſſible Pain: Then only

ve truly ſatisfied, when we faithfully obſerve the Degrees of our Progreſs, and at the Cloſe of the Evening review the Actions of the paſt Day; and at the returning Morning ſet forth with a clear and quiet Breaſt, to run our appointed Courſe. Then we plainly diſcern the Nature of our Condition, what Temptations we have conquer'd, what we have yielded to, and what Means are proper to prevent a ſecond Compliance. The Scheme of our Life is plain before us, and is regularly presented to us: whereas if we defer the neceſſary buſineſs of Examination, our Affairs will daily become more perplexing and intricate; and the Reaſons for Delay will have a greater force upon us, and we ſhall be more afraid to ſtate our Caſe and leſs able to unfold it. And the Mind will labour under a confus'd Conſciouſneſs of Guilt, and be tormented with dreadful Apprehenſions of future Miſery. Thus the Man of Pleaſure, that might have kept his Fortune entire if he had frequently looked back upon his Expences; brings himſelf into Perplexity and Trouble, by a continued Neglect and careleſs Conduct. He is unwilling to come to an Account with Himſelf, when he might eaſily clear and ſettle it; and puts it off from Day to Day till he is entangled with an infinite Variety of Cares, and knows not where to begin, or how to carry himſelf thro' the puzzling Examination. Tho' he ſuſpects that his Ruin is approaching and is ſeized with ill-boding Fears, yet he dares not enquire where the Danger lies, or how he may guard againſt it. But the Man that prudently adjuſts all his Expences, and keeps his Accounts within a narrow Compaſs, has the moſt perfect Enjoyment of his Fortune: For he exactly knows the Meaſure of it, and

chearfully allows himſelf to make uſe of it, without any ſecret Diſtruſt or Fear that it will fall ſhort of his Expectations: an agreeable Proſpect is open'd to him, and his Affairs are drawn forth in an exact and beautiful Order.

And in like manner, if we fairly conſider our Behaviour in the Time paſt, and ſift and weigh our Actions immediately after they are done; we ſhall have no Clog or Weight upon our Breaſts, but a well grounded Confidence that we know our ſelves, and have perform'd our Duty. And we ſhall think with Chearfulneſs of the Time to come, being at Leiſure to ſpend it well, and diſcharge the Buſineſs of every Hour, as it paſſes along. That, and That only, will be our Care, when the Actions of our Youth are juſtly ſtated, and our Accounts prepared for the great Examination. Then we ſhall reflect with Pleaſure, and be ſatisfied with them, as the Creator was with *all his Works:* Then we ſhall rejoice to be familiar with our Minds, for they will be a continual Spring and Fountain of Joy: And then we ſhall *acquaint our ſelves with God, and be at Peace.* The faithful Management of our Stewardſhip will encourage us to wiſh for the Coming of our Lord; and we ſhall long to deliver up the Talents that we have rightly improved. The Thoughts of Death will loſe all their Terror; Since it will not prevent our Expectation, or Surprize us *in an Hour when we look not for it.* We ſhall retire to our Beds at Night, as if the Buſineſs of Life were entirely finiſh'd and we were then going to our Grave; and we ſhall riſe in the Morning, as if we heard the mighty Summons, *Ariſe ye Dead and come to Judgment.* And when the Powerful Voice commands us to go forth, and the

Sound

Sound of the Trumpet reaches to the Ends of the World, we ſhall lift up our ſelves with a joyful Hope, and ſtand undaunted in that dreadful Day, when *the Sun ſhall become black as Sackcloth of Hair, and the Moon ſhall become as Blood; when the Stars of Heaven ſhall fall to the Earth, even as a Fig-Tree caſteth her untimely Figs, when ſhe is ſhaken of a mighty Wind; when the Heavens ſhall depart as a Scroll when it is rolled together, and every Mountain and Iſland ſhall be moved out of their places; when the Kings of the Earth, and the Great Men, and the Rich Men, and the Chief Captains ſhall endeavour to hide themſelves in the Dens and the Rocks of the Mountains; and when even the Mountains and the Rocks ſhall melt away*, then ſhall we behold, with unſpeakable Joy, *Him that ſits on the Throne, from whoſe Face the Earth and the Heavens ſhall fly away.*

And when *the Books are open'd*, we ſhall call to Mind our paſt Examination of our ſelves, and ſee thoſe Actions written in *the Book of Life*, which were before approv'd by our Conſcience. And the impartial Teſtimony which it gave to us, will be ratified by the voice of our Judge, With *Well done Good and Faithful Servants, enter ye into the Joy of your Lord.*

Let us then examine our ſelves every Day, and let no Buſineſs or Pleaſure divert us from this neceſſary Work.

Let us abſtain from Evil, becauſe it will not bear to be examin'd when we have done it; And let us do the Thing that is Good, that we may delight to come to a frequent Examination.

Let us paſs Sentence upon our ſelves, with as much Juſtice and Equity, as if the whole World were preſent at the Trial; And let us take Care to deſerve ſuch a Sentence as will be confirm'd

by Almighty God, to our Eternal and Inconceivable Happineſs.

Let us ſtedfaſtly reſolve to do our Duty, and carefully examine whether we have kept our Reſolution.

Thus we ſhall always *ſtand with our Loins girded about, and our Lamps burning.* Thus we ſhall always expect, and always prepare, *to meet the Bridegroom. And bleſſed are thoſe Servants whom the Lord, when he cometh, ſhall find ſo doing.*

he Effect of Righteouſneſs, Quiet-neſs and Aſſurance for ever.

A

SERMON

Preach'd before the

UNIVERSITY

OF

OXFORD,

At St. MARY's.

PSALM CXIX. 6.

Then ſhall I not be aſhamed: when I have reſpect unto all thy Commandments.

IT highly concerns us ſo to behave our ſelves in every Circumſtance of Life, that we may enjoy the Good-will of Men, the Approbation of our Conſcience and the Favour of God. This is the moſt perfect Happineſs that we can attain to in this preſent State; for it gives us the

livelieſt Reliſh of the Bleſſings of this World, a takes off the Edge of all the Calamities that c befall us.

How great is our Pleaſure, when we know th the beſt Part of Mankind look with Complacen upon our Welfare; when our Conſcience height our Proſperity with thoſe delightful Reflectio which are *a continual Feaſt*, and when our gracio God ſheds the Light of his Countenance upon u

And how little ſhall we regard any tempor Evils, when we are aſſur'd that no one has any Ca to be our Enemy: when our Hearts tell us th we do not ſuffer *for any Iniquity in our Hands*: a when we can boldly ſay, *Our Witneſs is in Heav and our Record on High.* Job 16. 19, 19.

It was a juſt Senſe of this Happineſs, and of t Means that conduc'd to it, which ſtrengthen'd t Reſolution of *Job*: *Till I die, I will not remove Integrity from me: my Righteouſneſs I hold faſt, a well not let it go; my Heart ſhall not reproach me long as I live.* Job 27. 5, 6.

It was the conſtant Performance of his Dut that embolden'd the good *Hezekiah* to make h Appeal to God when Sickneſs preſs'd him ſo *Remember now, O Lord, I beſeech thee, how I ha walk'd before thee in truth, and with a perfect Hear and have done that which is good in thy Sight.* 2 Kings 20. 3.

And for the Sake of this Satisfaction the Ho Pſalmiſt breath'd forth the moſt fervent Deſires performing the Service of God. *O that my Wa were directed that I might keep thy Statutes! Th* (ſays he) *ſhall I not be aſhamed, when I have reſpe unto all thy Commandments.* That is, 'If I mak 'the Law of God the Meaſure of all my Action 'and obſerve that perfect Rule in all the Occu 'rences of Life, I ſhall look with Chearfulne Pſ. 119. 5, 6.

upon the World, and neither be afraid to enquire into the State of my Soul, nor aſham'd to appear before a Juſt and Righteous God. My Integrity will ſupport me with that ſure and well-grounded Confidence, which will not ſuffer me to be diſmay'd in the Time of Tribulation, in the Hour of Death, or in the Day of Judgment.

And *if we put Iniquity far away, and let no Wickneſs dwell in our Tabernacles, then ſhall we lift up* Job 11. 14
our Face without Spot; yea, we ſhall be ſtedfaſt, and ſhall not fear. And our Age ſhall be clearer than the Noon-day, we ſhall ſhine forth, we ſhall be as the Morning. And we ſhall be ſecure becauſe there is hope, and take our reſt in Safety. And we ſhall lie down, and none ſhall make us afraid.

I ſhall therefore conſider the Advantages that we ſhall receive from a regular, uniform Obedience to God's Commandments.

Firſt, As it gives us Peace of Mind.
Secondly, As it encourages us to look chearfully upon the World.
And *Thirdly*, As it fills us with a lively Hope and Confidence in God.

And *Firſt*, As it gives us Peace of Mind. That we may enjoy Satisfaction from our ſelves, we muſt endeavour to diſcharge our whole Duty. It is indeed impoſſible for us to come up to the Perfection of God's Commandments, while we are compaſs'd about with Infirmities; and God in his Infinite Mercy is pleas'd to conſider our Weakneſs, and require only our ſincere Endeavours to ſerve him. But if we would reap any Comfort or Pleaſure from the Diſcharge of our Duty, we muſt not

not be wanting in thoſe Meaſures of Obedienc
which the divine Goodneſs condeſcends to accep

For if we do our Work by Halves, and ſuff
our ſelves to remain in any wilful Sins, hoping t
make amends for it by performing ſeveral Branch
of our Duty, we ſhall be fatally deceiv'd, for ou
Vices will riſe in Judgment againſt us, and imbitt
all the Satisfaction that ariſes from the occaſion
Practice of Virtue. *We cannot ſerve Two Maſte*
for our good Actions will reproach us for the co
trary Qualities which yet remain in us; and o
Sins will ſtrike a Damp upon the Pleaſures th
flow from our partial and imperfect regard to R
ligion.

But *Then*, ſays the Pſalmiſt, *ſhall I not be aſham*
when I have reſpect unto all thy Commandments. Th
is the only Way to enjoy entire Satisfaction. T
Sinner hopes to obtain his beloved Peace and S
curity, by renouncing Religion, and becomi
compleatly Wicked and thorough-pac'd in Iniq
ty; But ſtill his Thoughts will reprove and u
braid him.

But the truly Wiſe Man reſolves, with ho
David, to live in ſuch an exact Conformity to t
Will of God, that *no Spot may cleave to his Han*
no Dregs of Vice may leſſen his Happineſs.

And the Man that makes this his Care, is
the firſt Place approv'd by his Boſom-witneſs, a
Prov. 14. *ſatisfy'd from himſelf.* This is the immediate R
14 ward of Virtue; and God has wiſely order'd
that as ſoon as we have done well, we ſhould
encourag'd to continue in well-doing, by the A
probation of right Reaſon; and whenſoever
ſin againſt him, we ſhould alſo offend our ſelv
and be condemn'd by our own impartial Se
tence.

T

The Man that is true to himſelf and his God, ſeſſes that Peace of Mind which is out of the ch of the Changes and Chances of this mor- Life. He looks into his Breaſt, and ſees that s well, and rejoices to bring his Actions to a hful Examination, and even to offer himſelf to ily Trial at the Tribunal of his Conſcience. nd it tells him, that he has acted ſuitably to Rank in which his Maker has plac'd him, and he Relation which he bears to a Juſt and Ho- God. It aſſures him, that he has done thoſe ions which he will delight to repeat, which he reflect upon with Pleaſure in the Evil Day, ch will ſtand him in great Stead when the rld it ſelf ſhall be no more.

eing ſatisfied that his Heart has nothing to to his Charge, he dares to be familiar with ſelf, and wants not thoſe Arts of Diverſion, ſe Trains of Pleaſure, nor that Hurry of ineſs, which the Sinner is forc'd to have Re- rſe to, but in vain.

The Happineſs of the righteous Man is very at, becauſe *his Heart condemns him not*; but ch greater, becauſe *it gives him Confidence to- ds God, who is greater than his Heart, and know- all Things.* 1 *John* 3. 20, 21.

Whilſt he is diligent in the Buſineſs of Religion maintains *the glorious Liberty of the Sons of God*; that Service which is perfect Freedom, fills with noble Thoughts and decks him with a arful Countenance; has ſome reſemblance of future State, in which he will be like the An- of God, whoſe Employment is worthy of exalted Spirits, who have the honour to ſhip and adore the Lord of Glory for ever ever.

But

But on the other Hand the Sinner is aba
and aſham'd becauſe he is in a State of Slav
it gives him a mean abject Spirit, and makes
look down upon himſelf with *Confuſion of Face.*
is at the Diſpoſal of every Luſt and Paſſion;
one ſaith unto him, *go, and he goeth*, another,
and he cometh, and a third, *do this and he do*
And he cannot but be ſenſible, that he is ſto
ing to thoſe Actions that are very Unbecomi
and tend to his Diſhonour. And while he lo
his own Behaviour, and performs his ſlaviſh T
with Shame and Reluctance, he knows that
has brought himſelf into this ſervile Condition,
ſold the glorious Privileges of his Nature fo
Thing of nought.

Our Reaſon, for which we ſet ſo high a Va
upon our ſelves, is the Inſtrument either of
greateſt Happineſs, or the ſharpeſt Miſery. If
are regardleſs of this faithful Witneſs, and do th
Things that are contrary to its kind Admoniti
it will not fail to purſue us with ſevere Complai
to upbraid us with our Guilt and diſplay
Shame. And the Man that has acted againſt
Dictates of Reaſon, and fallen beneath himſ
cannot be Ignorant of his Baſeneſs. He ſees
own Deformity, and has a bitter Foretaſt of t
Portion of Contempt that will be pour'd upon h
when he ſhall ſtand expos'd upon the Theatre
the World, and appear in all his Guilt, bef
the Aſſembly of the Saints.

But if we chooſe Reaſon for our Guide, a
bring our Actions to be tried by its impar
Judgment, and by the Will of God; it will of
preſent to our View the beautiful Uniformity
our Life, and delight to pronounce its juſt A
probation.

H

ow ſhall we be pleas'd with the Survey, and ce to behold our paſt Conduct ratified and rm'd by its Authority! And how carefully ld we ſtand in awe of it! How much does it ern us, to preſerve a conſtant Senſe of the nity of our Nature! for if we maintain a value for thoſe Faculties with which God ndued us, we ſhall not deſcend to any ſinful on; we ſhall not have any Reaſon to be a- ned.

aving taken Care to live at Peace with our s, and to be approv'd by our own Minds aving reſpect unto all God's Commandments; Obedience to them, will,

condly, Encourage us to look chearfully upon World. For the Cauſes of That Fear, That uſy, That Suſpicion, and thoſe ſurprizing rehenſions, with which we at any Time meet Neighbour, are deeply rooted in our Breaſts; they are deriv'd from our Sins, Thoſe never- ng Sources of Evil. Our Conſcience, which is s a Thouſand Witneſſes, makes us as uneaſy, arful of Diſcovery, as if a Thouſand had real- bſerv'd our Actions: And when we are *found* y This our *Enemy*, we cannot but imagine every one has *found us out*. But the Good has no watchful Eye to dread, no ſecret me. As he knows the Integrity of his Heart, wiſhes that all Men could look into the Depth , and ſearch its inmoſt Retirements

aving no Deſign, but to ſatisfy his Conſcience, juſtice to his Brother and to pleaſe his God, iſhes that *his Actions were as clear as the Light, his Dealings as the Noon-day:* for he wants no ences, no private Reſerves.

And

And he takes the eaſieſt, the ſafeſt, and moſt ſatisfactory Courſe of Life. His Way is p before him, and he needs not trouble himſelf w any Enquiry but this, Whether the Action t he is going to commit, is conſiſtent with his D to God? *For the Integrity of the Upright ſhall g*
Prov. 11. 3. 5. *him, and the Righteouſneſs of the Perfect ſhall d his Way.* He is never at a Loſs, never confoun by the various Accidents of Life; For he upon thoſe Principles that are unalterably G and extort the Veneration even of the wor Men. It being his ſtedfaſt Purpoſe to *keep I*
Pſ. 37. 38. *cency, and do the Thing that is Right,* he knows t the Reaſon of every Man, if it is ſuffer'd judge freely, will concur with his own in gi Teſtimony in his Behalf; and therefore he g forth into the World with an undaunted Ch fulneſs, and a lively Expectation of meeting w a fair Reception, and univerſal Benevolence. H not alarm'd at the Sight of any one, for he done no wrong, he has no *accurſed Thing to tr* him.

And if the Tongue of Cenſure ſhould en vour to fix its Calumnies upon him, and *ſhoot f* its *poiſonous Arrows, even bitter Words,* they not diſturb the Harmony of his Thoughts make any Impreſſion upon him: He is ſafe in Integrity, and beats off their furious Onſets a fix'd and unmoveable Reſolution.

Becauſe he cannot accuſe himſelf, he is P againſt any Accuſations; and they can no affect him, than *the Arrows of the Mighty ca*
Job 41. 23. 29. *Leviathan; the Flakes of whoſe Fleſh are join'd ther; they are firm in themſelves, they cann moved. Darts are counted as Stubble, he laugheth the ſhaking of the Spear.*

W

What a glorious Spectacle was *Samuel*, when durſt ſummon all *Iſrael* together to acknowge his Fidelity! He look'd with unſpeakable aſure upon the whole Train of his Actions, and unto them, *I am Old and Grey-headed, and I e walk'd before you from my Childhood unto this y. Behold, here I am, witneſs againſt me before* 1 Sam. 12. *Lord, and before his Anointed: Whoſe Ox have* 1, 2, 3. *aken? Or whoſe Aſs have I taken? Or whom have efrauded? Whom have I oppreſs'd? Or of whoſe nd have I receiv'd any Bribe to blind mine Eyes rewith? and I will reſtore it you.*

He appeal'd to a vaſt and innumerable Multiſe of People, and bid a publick Defiance to tred, Malice and Envy. But they could find Objection againſt him. And they ſaid, *Thou not defrauded us, nor oppreſs'd us, neither haſt u taken ought of any Man's Hand. And he ſaid o them, The Lord is Witneſs againſt you, and his inted is Witneſs this Day, that ye have not found ht in my Hands.* And they anſwer'd, *Yea,* his v. 4, 5. nſcience *return'd anſwer to him, He is Witneſs.*

The Man that can thus look the World in the ce, *ſhall never be mov'd. He will not be afraid of* Pſ. 112. 7, *l Tidings, for his Heart ſtandeth faſt and believeth* 8. *the Lord. His Heart is ſtabliſh'd, and will not ink*; and if he can have any Enemies, *he ſhall* Pſ. 127. 6. *be aſham'd when he ſpeaketh with them.*

With what boldneſs did *the Perfect and Upright* defend himſelf againſt the Reproaches of his tended Friends, becauſe he was aſſur'd that had nothing to urge againſt him? *O* (ſays he) Job 23. 3, 4. *I knew where I might find God, that I might come unto his Seat! I would order my Cauſe before , and fill my Mouth with Arguments.* He deſired *e weigh'd in an even Balance, that God might* Job 31. 6. *know*

know his Integrity; because he had not cover'd
Job 31.33. *Transgressions, as Adam, by hiding his Iniquity in*
Bosom.

The rejoicing of the Apostles in Afflictions,
Necessities, in Distresses, was *the Testimony of*
2 Cor. 1.12. *Conscience, that in Simplicity and Godly Sincerity,*
with fleshly Wisdom, but by the Grace of God,
had had their Conversation in the World.

And the Discharge of his Duty, together w
the Holy Spirit of God, enabled the great Apo
St. *Paul, to go boldly to Jerusalem, not knowing*
Things that should befall him there. And tho'
knew that all they, among whom he had gone pre
ing the Kingdom of God, should see his Face no m
yet the Expectation of *Bonds and Afflictions did*
Acts 20. *move him,* because he could *take them to record*
Day, that he was pure from the Blood of all M
and was resolv'd to go on in the faithful Exe
tion of his hig Trust.

With what Courage and Authority did
Acts 24. plead his Cause, before a corrupt and licenti
Felix?

How chearfully did he answer for himse
when he was accus'd by the false and insinua
Tertullus? They neither found me in the Temple
puting with any Man, neither raising up the Pe
neither in the Synagogues, nor in the City, neither
V. 12, 13, *they prove the Things whereof they now accuse*
14, 15, 16. *But this I confess unto thee, that after the Way w*
they call Heresy, so worship I the God of my Fath
believing all things which are written in the Law
the Prophets: and have hope towards God, which
themselves also allow, that there shall be a Resurre
on of the Dead, both of the Just and Unjust.
herein do I exercise my self, to have always a
science void of Offence toward God, and toward
H

How bravely did he ſtand at the Tribunal of
ſtus? with what powerful Words did he de-
nd Juſtice of him? *Neither againſt the Law of*
Jews, neither againſt the Temple, nor yet againſt
ar, have I offended any thing at all. To the Jews Acts 25.
ve I done no wrong, as thou very well knoweſt. 10, 11.
if I be an Offender, or have committed any thing
thy of Death, I refuſe not to die: but if there
none of theſe Things, whereof theſe accuſe me,
Man may deliver me unto them, I appeal unto
ar.

This is the undaunted Behaviour of Innocence;
is is the true Spirit of Chriſtianity, which
kes an Awe upon its Adverſaries. And it was
s that embolden'd St. *Paul*, when he continued
aching the Kingdom of God, and Teaching thoſe Act. 28. 31.
ings which concern the Lord Jeſus Chriſt, with all
fidence, no Man forbidding him.

And if after this glorious Example of Righte-
neſs, we may look back to any other, which
Old Teſtament can afford us, there is none
ater than that of the three Children of the
ptivity, that were upheld by their own Inte-
ty, and durſt maintain it againſt the Torrent
an envious Faction and the Anger of an idola-
us King.

When they refus'd to comply with the impi-
Edict of *Nebuchadnezzar*, and *to worſhip the*
lden Image which he had ſet up, and he threaten'd
caſt them into the midſt of a burning fiery Furnace,
h that profane Oſtentation, *Who is that God*
ſhall deliver you out of my Hands? With what
mneſs of Mind did they receive his Threat-
g! *O Nebuchadnezzar, we are not careful to an-*
r thee in this Matter; if it be ſo, our God whom Daniel 3.
Jerve, is able to deliver us from the burning fiery

Furnace, and he will deliver us out of thine Hand, O King: But if not, be it known unto thee, O King, that we will not ſerve thy Gods, nor worſhip the Golden Image which thou haſt ſet up.

Thus Innocence will carry us with Chearfulneſs through every Occurrence of Life; and will give us the firmeſt Confidence at the Approaches of Death. Then the good Man triumphs over the King of Terrors, and breaks forth in the Words of Joy, *O Death, where is thy Sting? O Grave, where is thy Victory?* for he has no ghaſtly Objects to affright him, no Sins of Injuſtice to cry out againſt him. But he remembers, that when *the Ear heard him, then it bleſs'd him, and the Eye ſaw him, it gave witneſs to him. The Bleſſing of them that were ready to periſh,* now *comes* in full meaſure *upon him*, and he is comforted in all his Pains, becauſe *he made the Widows Heart to ſing for Joy.*

1 Cor. 15. 55.

Job 29.

It is no ſmall Part of our Happineſs to be at Peace with our ſelves and the World; but the utmoſt that we can deſire, is to have a lively Hope and Confidence in God. Which is,

Thirdly, Another Effect of a regular, uniform Obedience to God's Commandments.

We may deceive our own Hearts, or be deceiv'd by them; and it is not altogether impoſſible to eſcape the Eye of the World; but no ſpecious Appearance can impoſe upon the God of Wiſdom; no ſecret Sins can lie hid from his ſearching Knowledge, no Strength can defend, no Covert can ſcreen us from his infinite Power. It therefore behoves us ſo to live, that his Almighty Arm may be our Defenſe; that his Wiſdom may

prove our Conduct; that we may have reaſon rejoice, that his All-ſeeing Eye was our Witſs.

Then the Lord will be our Light, and our Salvation, whom then ſhall we fear? The Lord will Pſ. 27. 1, 3
the Strength of our Life, of whom then ſhall we be aid? Though an Hoſt of Men were laid againſt yet ſhall not our Hearts be afraid, and though re roſe up War againſt us, yet ſhall we put our uſt in him.

Bleſſed is the Man that has thus made God Friend, and by the Actions of an unblameLife, has preſented himſelf, his Soul and dy, a Reaſonable, Holy, and Lively Sacrifice God. Being entirely devoted to him, he can ort to him in every Danger and Difficulty, and ly ask for his Counſel to direct, and his Aſſiſtce to deliver him.

That we may thus obtain his Favour, we muſt *his Commandments and Teſtimonies, and* conti- *Pſal.* 119.
ally remember, that *all our Ways are before him.* 168.
e muſt not take our Meaſures from the vain licy and uncertain Affairs of this World, but olve, that (be the Event what it will) it ſhall our chief Concern to pleaſe him, and that we l do nothing that is inconſiſtent with, but ry thing that is moſt agreeable to the Law of d. To this we muſt apply our Heart, and this ſt be the Aim and End of all our Endeavours. d whatſoever we are engag'd in, we muſt not y conſider whether it will bring us any pre- Satisfaction, or conduce to our worldly Inter- but act with nobler Views than theſe, and nk with our ſelves, whether it will bear the ht of a Juſt and Holy God, and render us eptable to him, *in whoſe Favour is Life.*

This Conſideration will reſtrain us from any mea or ſinful Action, for we ſhall bluſh at the mentio of it, if we *ſet him always before us, who is of pur Eyes, than to behold Iniquity*; and ſhall tremble the Thoughts of offending him, *to whom Pow belongs.*

We muſt look farther than this Life, and no judge of our Actions as they appear to us whe they are done in ſecret, and when we are willin to deceive our ſelves into a favourable Opinion them, but as they will appear in the great and te rible Day of the Lord, when our Conſcience wi repreſent them as they really are; when Sata will bring forth every Accuſation that can alledg'd againſt us; when *the Books will be open* in which every Thought, Word and Work, a faithfully recorded; and when the glorious Com pany of the Apoſtles, the goodly Fellowſhip the Prophets, and the noble Army of Marty will be the Spectators of our Honour or Di grace.

If we keep up an habitual Senſe of theſe Thing we cannot but do our Duty. And then wi what Comfort, with what Satisfaction, with wh Delight, ſhall we look up to God, when our L is well-pleaſing to him! How ſhall we be tra ported when we can reflect upon it without R proach, and have no Cauſe to wiſh back the Ti that is paſt, and have nothing to bewail, b our ordinary Frailties and Infirmities! How Gr and Godlike is our Happineſs, when we can ta a Review of our Life, and approve of it, as t Creator did of all his Works, when *he ſaw ev*

Gen. 1. 31. *Thing that he had made, and behold it was v good!*

Th

Then we ſhall enjoy the Favour of God, when e ſhall moſt eſpecially ſtand in need of his Sup-rt; he will *comfort us when we lie upon our Bed,* Pſ. 41. 3. *d make all our Bed eaſy in our Sickneſs.* The houghts of Religion will refreſh our Soul, when the Riches of this World ſhall not at all avail ; and when a Multitude of Diſeaſes lay ſiege ainſt us, they will yield us Relief and Satis-ction. And when *the Snares of Death compaſs us* Pſ. 116. 3. *und about*, we ſhall put our Confidence *in him,* 1 Sam. 2. 6. *ho killeth and maketh alive, who bringeth down the Grave, and bringeth up; and he will deliver* Pſ. 116. 8. *r Soul from Death, our Eyes from Tears, and our eet from falling.*

And when we go forth to Judgment, the Solem-ty of that awful Trial will ſtrike no Terror upon , we ſhall behold *the Lord coming with Ten Thou-nds of his Saints*, without any Dread or Concern; nd ſhall *lift up our Heads with Joy* to the great ribunal. *Then ſhall the Righteous Man ſtand with eat Boldneſs, before the Face of ſuch as have afflicted m, and made no Account of his Labours. When* Wiſ. 5. 1, 2, *ey ſee it, they ſhall be troubled with terrible Fear,* 3, 4, 5. *d ſhall be amaz'd at the Strangeneſs of his Salvation, far beyond all that they look'd for; and they repent-g and groaning for Anguiſh of Spirit, ſhall ſay with-themſelves, This was he, whom we had ſometimes Deriſion, and a Proverb of Reproach. We Fools umted his Life Madneſs, and his End to be without onour. How is he number'd among the Children of od, and his Lot is among the Saints?*

The Judge of the whole World will look gra-ouſly upon him, and enliven him with the Beams his Favour. *The Aſſembly of Juſt Men made erfect* will admire the Man that is approv'd by e God of Holineſs, and Angels and Archangels ill rejoice at the Sight of his Happineſs. This

This is the Man whom God delights to Hon-
Pſ. 149. 9. our, and *ſuch Honour have all his Saints.*

Let us therefore conſider the Wiſdom of bein Religious. It is this that will give us Peace wit our ſelves, ſuch Peace as the World cannot giv For this will make us regardleſs of the Evils o Life; and without this all the Pleaſures of th World can never make us happy.

This will procure us the Good-will of Man kind, and enable us to meet every one with a unſhaken Confidence.

This will recommend us to God, who is ou beſt Friend, our watchful Protector, who wi lead us by the Hand through all the Accidents o
Gen 15. 1. this World, and will be our *exceeding great Re ward* in the other.

And this will ſtand the Teſt of the moſt impar tial Judgment, when all other Wiſdom will be ſham'd to appear.

Let us therefore again remember the Reſolutio of *Job*, and let each of us ſay with him, *Till I di I will not remove my Integrity from me, my Righteou neſs I hold faſt, and will not let it go; my Heart ſha not reproach me ſo long as I live.*

Jeru

A SERMON

Preach'd at

St. ANDREW's,

HOLBOURN.

ISAIAH III. 8.

For Jeruſalem is ruin'd, and Judah is fallen, becauſe their Tongue and their Doings are againſt the Lord, to provoke the Eyes of his Glory.

SUCH is the Baſeneſs and Malignity of Sin, that while the Sinner has any remains of Reaſon, he cannot but be conſcious of it, nd endeavour to hide himſelf in thick Darkneſs, nd avoid the Sight of him who *is of purer Eyes than* Hab. 1. 13. *behold Iniquity.*

But ſo groſs is the Stupidity, ſo fool-hardy a
deſperate is the Preſumption of Men, when th
have ſear'd their Conſciences by a continu
Courſe of Vice, and confirm'd themſelves in
Habit of Wickedneſs, that *they refuſe to be aſham*
and take delight in provoking the Holy Spirit
God, by an open Defiance and an avow'd Co
tempt of all Religion.

This was the fatal Height which the Childr
of *Iſrael* were arriv'd at when *Jeruſalem was r*
in'd, and Judah fell. So *full was the Meaſure*
their Iniquities, that they boaſted of their Sha
and rejoic'd in Offending the divine Majeſty, ev
that great and glorious God, who had vouchſaf
to dwell among them, and manifeſt himſelf by t
beautiful Tokens of his Preſence.

Pſ. 78. 14, 15. *When he divided the Sea, and made a Path f*
them in the Waters, he led them in the Day-Time w
a Cloud, and all the Night through with a Ligh
Fire.

Ex. 24 17. When *he bow'd the Heavens, and came down*
deliver the Law, *the Sight of his Glory was like d*
vouring Fire on the Top of the Mount, in the Eyes
the Children of Iſrael.

When *the Tabernacle was finiſh'd, Moſes was*
able to enter into the Tent of the Congregation, becau

Ex 40. 35. *the Cloud abode thereon, and the Glory of the Lord fil*
the Tabernacle.

2 Chron. 7. 2. 3. And when *Solomon had built an Houſe of Habit*
tion for him, and a Place for his Dwelling, ſuch w
the Brightneſs of *his Glory, which fill'd the Hou*
that the Prieſts could not enter: And when all t
Children of Iſrael ſaw how the Fire came down, and t
Glory of the Lord upon the Houſe, they bow'd themſelv
with their Faces to the Ground and worſhip'd.

B

But though he had been thus remarkably pre-
t with them, and had caus'd his Power and
odneſs to paſs before them, yet they forgot God
ir Almighty Protector, and *he was not in all*
ir Thoughts: Or rather ſo ungrateful were they, *Pſal.* 10.4.
t they triumph'd in the Commiſſion of thoſe
ings which were moſt diſpleaſing to him, and
our'd to kindle his Anger, by the moſt pro-
king Abominations.

Their Tongue was made the Inſtrument of
moſt impudent Profaneneſs, *and ſhot forth its* *Pſal.* 64.3.
ſonous Arrows, even bitter Words, againſt God.
d they ſtudied to offend him by choſen Inſtan-
of the moſt daring Wickedneſs, and contriv'd
ſhew their Contempt of him, by deliberate Im-
ty. They brought the worſt of Actions into
lick View, into *the Sight of the Sun*; and were
tinately reſolv'd to compel him to execute Ven-
nce, and would not be ſatisfied with any mea-
e of Guilt, till *he would ſuffer his whole Diſplea-*
e to ariſe. *Pſ* 78. 39.

The continued indeed to acknowledge that there
s a God, but it was only that they might Ridi-
e him; and they hardly ever mention'd his
me, but to Blaſpheme him. And this was the
eaning of all their Actions; he boaſted of his
wer, let him therefore deſtroy us, we will
w of no other Proof of it but our own De-
uction.

And when the Beauty of Holineſs, and the ami-
e Tokens of his ſpecial Preſence, could no
ger win upon them, he was at laſt conſtrain'd
give them this dreadful Proof of his Power,
he diſplay'd *the Terrors of his Wrath.*

And *Then Jeruſalem was ruin'd, and Judah fell,*
auſe their Tongue and their Doings were againſt the
d, to provoke the Eyes of his Glory. And

And their Caſe is an Admonition to us, and wiſh that it were duly regarded. Tho' we are not yet brought to utter Ruin, and our Condition is in this reſpect different from theirs, yet in *of the Lord's Mercies that we are not conſum'd*; Lam. 3. 22 our Guilt is equal, and in the Height of our Tranſgreſſions we exactly reſemble them. Our Tongue and our Doings are againſt the Lord, and it is the aſſiduous Endeavour, the reſtleſs Ambition of this Age and Nation *to provoke the Eyes of his Glory*.

That we may yet behold our Danger, let us conſider,

Firſt, What is meant by *the Eyes of his Glory*.
And,
Secondly, The heinous Guilt and pernicious Conſequences of thoſe Words and Actions which *provoke the Eyes of his Glory*.

And *Firſt*, By theſe are meant, that infinite Majeſty *which fills the Heavens*, and has from Time to Time been imperfectly manifeſted here on Earth: that tranſcendent Glory which the Wicked will be unable to behold without Confuſion and Aſtoniſhment, which even the Righteous are as yet incapable of bearing in its full Brightneſs, and in the Enjoyment of which their future Happineſs will for ever conſiſt.

The Bleſſed and only Potentate, the King of Kings 1 Tim. 6. 15, 16. *and Lord of Lords, dwelleth in the Light which Man can approach unto.*

In the Viſion that was vouchſafed to the Prophet *Iſaiah*, *The Lord* appear'd *ſitting upon a Throne high and lifted up, and his Train fill'd the Temple, and the Seraphims that* attended upon him, [illegible] Miniſ[illegible]

niſters of the Heavenly Court, *cover'd their*
es with their Wings, as if they were aſham'd to *Iſa.6.* 1, 2.
towards the Beams of his Majeſty.
And in *Daniel*'s Prophetick View of the awe-
Solemnities of the Day of Judgment, *The An-*
of Days did ſit, whoſe Garment was white as
w, and the Hair of his Head like the pure Wool. *Dan.* 7. 9.
Throne was like the fiery Flame, and his Wheels 10.
burning Fire. A fiery Stream iſſued, and came
h from before him: Thouſand Thouſands miniſter'd
him, and ten Thouſand times ten Thouſand ſtood
re him.
Thrones and Dominions, Principalities and Powers
caſt down and abaſh'd at the Sight of him:
w then can ſinful Man endure to enter into his
ſence?
Behold even to the Moon, and it ſhineth not, yea the *Job* 25. 5,
s are not pure in his Sight. How much leſs Man 6.
is a Worm, and the Son of Man that is a Worm?
When Jacob awak'd out of Sleep, after that the
d of his Fathers had condeſcended to talk with
, and the Holy *Angels had aſcended and deſ-*
ded upon the Ladder, that was ſet upon the Earth, *Gen.* 28.
Top of which reach'd to Heaven, This wonder-
Appearance left ſuch an Impreſſion upon the
riarch's Mind, that *he was afraid, and ſaid,*
w dreadful is this Place! This is none other
the Houſe of God, and this is the Gate of Hea-

When the People of Iſrael ſaw the Thundrings *Ex.*20 18,
the Lightnings, and the Noiſe of the Trumpet, 19.
the Mountains ſmoaking, at the Delivery of the
w, *They remov'd and ſtood afar off; and they ſaid*
Moſes, ſpeak thou with us, and we will hear,
let not God ſpeak with us, leſt we die.

When

Ex. 24. 10. When *God commanded Moſes and Aaron, and Elders of Iſrael to come up to him and worſhip off, they ſaw the God of Iſrael; and there was his Feet a pav'd Work of a Sapphire Stone, and were the Body of Heaven in his Clearneſs.*

Ex 33. 18, 19. 22 And when *Moſes beſought him to ſhew him Glory, he ſaid, I will make all my Goodneſs paſs fore thee. Thou canſt not ſee my Face, for there no Man ſee me and live. While my Glory paſſeth I will put thee in a Clift of the Rock, and I will thee with my Hand, while I paſs by.*

So merciful was he to his faithful Servant, v. 23. he would only ſuffer him to *ſee his Back-p* Such is the Majeſty of God, and ſuch the Fr of human Nature in this State of Corrupti that he could not *ſee him Face to Face.*

When the preſumptuous Followers of K Numb. 16. 35. *Dathan, and Abiram, offer'd Incenſe* with un lowed Hands, *There came out a Fire from the L and conſum'd the two hundred and fifty Men offer'd Incenſe.*

How great and terrible is our God! *He* Hab 3. 5. *conſuming Fire. Before him goes the Peſtilence, burning Coals go forth at his Feet.*

When the Son of God took upon him the of human Fleſh, and ſent an Angel to proc his Birth to the humble Shepherds, *they were afraid at* the ſurprizing View *of the Glory of* Luke 2 9 *Lord, that ſhone round about them.*

When *the Faſhion of his Countenance was al* Luk. 9. 29. *upon the Mount, and his Raiment was white gliſtring*, they that ſaw his Glory were ſo tr ported with it, that *Peter ſaid* unto Jeſus, *M it is good for us to be here.* He wanted noth more to compleat his Happineſs, for he was ſwaded that Heaven and God were there. In

Mor

rning of his Reſurrection, *the Angel of the Lord* *deſcended from Heaven,* to publiſh that mighty rk, was *cloath'd with Majeſty,* ſo terribly beau- , *that for fear of him the Keepers did ſhake, and* Mat. 28. 2, *me as dead Men. His Countenance was like* 3, 4. *ning, and his Raiment white as Snow.*

nd at the Converſion of St. *Paul, as he went* Act. 26. 13 *Damaſcus, he ſaw in the Way a Light from Hea- above the Brightneſs of the Sun, ſhining round t him, and them that journey'd with him.*

When the Prophet deſcribes the future Glory Chriſt's Kingdom, and the Happineſs of his urch, he ſays, *The Sun ſhall be no more thy Light* *Day, neither for Brightneſs ſhall the Moon give* Iſa. 60. 19. *t unto thee; but the Lord ſhall be unto thee an laſting Light, and thy God thy Glory.*

And when *the Angel ſhew'd St.* John *that great , the holy Jeruſalem, it had the Glory of the Lord: her Light was like unto a Stone moſt precious,* Revel. 21 *like a Jaſper-ſtone, clear as Chryſtal; and the* 11. 23. *had no need of the Sun, neither of the Moon to e in it; for the Glory of God did lighten it; and Lamb is the Light thereof.*

It is foretold by *Iſaiah*, that *the lofty Looks of n ſhall be humbled, and the Haughtineſs of Men* Iſ. 2. 11. 21 *ll be bow'd down in the dreadful Day of Judgment. d they ſhall go into the Clefts of the Rocks, and into Tops of the ragged Rocks, for Fear of the Lord, d for the Glory of his Majeſty, when he ariſeth to ke terribly the Earth.*

And accordingly their Fear and Conſternation epreſented to St. *John. The Kings of the Earth,* Rev. 6. 15, *d the great Men, and the rich Men, and the chief* 16, 17. *tains, and the mighty Men, and every Bond-man, d every Free-man hid themſelves in the Dens and the Rocks of the Mountains; and ſaid to the Moun-*

tains

Mountains and Rocks, fall on us, and hide us fr the Face of him that ſittteth on the Throne, a from the Wrath of the Lamb. For the great D of his Wrath is come, and who ſhall be able ſtand?

Pſ.68.1,2. Thus when *God ariſes, his Enemies will be ſca ter'd, and they that hate him, will flee before h As Smoak is driven away, ſo he will drive them aw as Wax melteth before the Fire, ſo ſhall the Wic periſh at the Preſence of God.*

Pſal.76.7. *He, even he, is to be fear'd; and who may ſta in his Sight, when he is Angry?* It therefore high concerns us to conſider,

Secondly, The heinous Guilt, and pernicio Conſequences of thoſe Words and Actio that *provoke the Eyes of his Glory.*

Sin in general is *againſt the Lord*, and contra to his pure and holy Nature. And by every A of Wickedneſs we ſet our ſelves at Enmity wi him, and provoke the divine Majeſty. But the are different Degrees of Guilt; and, as ſom Sins riſe very far above others, ſo the very ſam Actions may be attended with a Variety of C cumſtances that will enlarge or extenuate the And while one Man falls into Sin by Inadve tency and Surprize, becauſe he did not conſide or was entirely, or in a great Meaſure, ignora of the heinous Nature of the Offence; othe may go on wilfully to the Commiſſion of it, wi an obſtinate Reſolution of neglecting the clear Light and the plaineſt Conviction, and with fix'd Purpoſe of doing the utmoſt Prejudice Religion, and caſting the vileſt Diſhonour upo the Holy Name of God.

An

And while ſome are heartily ſorry for their
mes, and aſham'd to appear before the Eye
he World, others may triumph in their Baſe-
, look with Complacency and Pride upon the
gravations of their Faults, and value them-
es for attaining to theſe admir'd Accompliſh-
nts, theſe diſtinguiſhing Faſhions of the Age.
d *the Doings* of theſe Men, are in a moſt emi-
t and eſpecial manner *againſt the Lord.* They
reſs an open Defiance of the glaring Light of
Sun of Righteouſneſs, and they bear all the
rks of that amazing Guilt, which *provokes the*
s of his Glory.

Hypocriſy indeed is highly injurious to the Di-
e Attributes, and an abſurd Attempt to im-
e upon infinite Knowledge and Wiſdom, and
herefore juſtly odious to God and Men. But
ſomething may be alledg'd in behalf of this
omination, and it may hope to cover it ſelf
h the Shadow of an Excuſe; for it acknow-
ges the Baſeneſs of Sin, in that it endeavours
conceal it from the Eyes of the Almighty,
it paſſes this Cenſure upon Iniquity, that
is too bad to be expos'd to publick View.
puts on the Appearance of Modeſty, and would
row the Credit of Religion: And though we
not but condemn it for being worſe than it
tends to be; yet we muſt allow, that it pays
Deference to real Goodneſs, by pretending to
better than it is.

And how Scandalous ſoever it may be, to carry
a villainous Deſign under the Cloak of Righte-
neſs; yet barefac'd Impiety, and open Irre-
on, confident Profaneneſs, and daring Blaſphe-
, ſeem to be attended with greater Aggravati-
, and to be more exceedingly Sinful.

For

For Men cannot arrive at theſe conſumm
Inſtances of Wickedneſs, without conquering
Tenderneſs of Nature, and Senſe of Sham
without over-ruling the plaineſt Dictates of C
ſcience, and the loudeſt Remonſtrances of Reaſ
and without ſilencing the Fears of a great a
terrible God, and bidding Defiance to Omni
tent Vengeance.

Thoſe accurſed Wretches, that delight
ſuch Provocations as theſe, Charge on def
rately againſt *the Terrors of the Lord*, impor
nately call for the ſevereſt Expreſſions of
fiery Indignation, and inſolently bid him do
Worſt.

And here I cannot but mention ſome
thoſe Sins that are moſt eſpecially *againſt*
Lord, and *provoke the Eyes of his Glory*, a
are yet the prevailing Sins of this unhappy N
tion.

And the firſt and moſt obvious of theſe
common Swearing and Curſing; Vices t
have no Temptation, either of Pleaſure, Pro
or Honour, to recommend them; that are dre
ful to all that have any Regard to God, t
are as contrary to Decency as to Religion, a
entirely void of good Senſe, good Manners a
good Nature.

But theſe hideous Vices are grown familiar
almoſt every Rank of Men; are daily cultiva
by thoſe that pretend to give Law and Exam
to the reſt of Mankind; and are diligently lear
and eagerly embrac'd, by thoſe mean, obſequi
Wretches, that ſtudy to gain their Favour b
baſe Imitation.

The Name of God, that awful Name, wh
implies every thing that is *Great*, *Wonderful*,
H

y, is made the Subject of every wanton Tongue, serves to fill up the empty Spaces of Idle, wd, Profane Diſcourſe. And the God of uth and Juſtice is ſummon'd to Witneſs to ry Trifle, and every Falſhood.

And even in the ſolemn Courts, that ought to reſent the dread Tribunal, an Oath, that red Confirmation of our Word, is expos'd to e, and freely proſtituted to any one that bids the higheſt Rate.

This Ludicrous Appeal to God, this treache- s Prevarication with infinite Wiſdom, can be olv'd into nothing, but deſperate Raſhneſs and rant Impiety. For it puts the Souls of Men n the moſt dangerous Iſſue; and by calling n God to atteſt the Truth of a Falſhood, it mands the dreadful Teſtimonies of his Venge- e, and as it were compells him to vindicate mſelf by breaking forth with all the Tokens his Diſpleaſure.

Weak, helpleſs Man, is afraid of every little picable Evil, and ſtarts at the Shadow of rldly Dangers; and yet he defies the Curſes God, and is ſo Mad as to deſire Damna- n. This may be thought impoſſible, but it is the natural Interpretation of wilful Per- y.

And it will the leſs ſurprize us, if we conſider, w frequently the moſt horrid Imprecations are nounc'd by the Mouths of Men, and how en they wiſh that the worſt of Calamities may upon themſelves and others; and this not in a ſudden Fit of Paſſion, when their oughts are wrought up into a Tumult, and they e no *watch* at all *over the Door of their Lips*; but n upon ſet Deſigns, and after long Delibera- n.

And there are ſuch abandon'd Creatures, ſtudy to render their Curſes as heavy as they c charge them with the moſt bitter Malice, a with every Expreſſion of Hatred, and contrive make a Form of Imprecation, full of every E that is ſhocking to human Nature.

When the Children of *Iſrael* were ſtrook w Fear and Amazement, becauſe *the Lord had ſh them his Glory, and his Greatneſs, and they had he his Voice out of the midſt of the Fire*; and they Deuter. 5. treated *Moſes* to paſs between God and them, *Lord ſaid unto him, I have heard the Voice of the Wo of this People, and they have well ſaid all that t have ſpoken. O that there were ſuch an Heart in th that they would fear me, and keep my Commandm always.* So juſt and reaſonable is the Fear of G that he openly approv'd of their Dread a Aſtoniſhment.

And when he denounc'd his Curſes againſt Diſobedient, he declar'd, that *he would do th* 1 Sa. 3. 11. *things, at which both the Ears of every one that he them ſhould tingle.*

But Men have now worn away the Senſe theſe Evils, and repeat the Mention of them, only with Indifference, but with Pleaſure, w Triumph. And ſuch are the direful Effects Party-Rage, ſo great is the Decay of Chriſti Charity, that they delight to wiſh, that all E and Miſchief, Lightning and Tempeſt, Plag Peſtilence and Famine, Battle and Murder a ſudden Death, the Wrath of God and everl ing Damnation, may befall their Enemies.

And (which is yet more unaccountable) th are ſuch miſtaken Fools, as value theſe extra gant Inſtances of Fanatick Fury, as if they w Proofs of their Zeal for God, and their ten

Conc

ncern for the pureſt Religion. But, *Oh! Tell ot in Gath, publiſh it not in the Streets of Aſhkelon!* 2 Sam. 1. 20.
Another crying Sin, that provokes the Divine ory, is impudent Profaneneſs; a Sin that boaſts the Number, the Greatneſs, the Authority of Patrons; that is receiv'd as the moſt engaging tertainment of Company; that paſſes for the ndard of Wit, and even for the moſt diſtinguiſh- Mark of improv'd Reaſon.

But give me leave to ſay, that the wild, inco- ent Diſcourſe of Mad-men, and the idle, im- tinent Dreams of the Man that lies upon the d of Sickneſs, are infinitely preferable to it, d have a far better Title to Credit and Repu- ion.

For wherein does its Excellence conſiſt? Is there y Wiſdom, or Wit, or Courage in Ridiculing t perfect Being, whom all Ages and Nations ve Worſhip'd and Ador'd, before whom the ngels proſtrate themſelves with the loweſt Re- rence, and before whom *the Devils tremble?*

How can we admire them that trample upon e Honour of that good and powerful God, who ve them their Life, *with the Breath of his Mouth,* d can as eaſily command them into Deſtruction? Is it not Irrational, as well as Impious, to treat e Majeſty of God worſe than the moſt ſtupid iot, or the Beaſts that Periſh, or the Stocks d Stones?

There have been in the ſeveral Ages of the orld, ſome Abandon'd, Sinful Creatures, that ve endeavour'd to Laugh away the Fears of od, and overcome the Cries of Conſcience by nfident Raillery.

But they have now gone even beyond them- lves, and caſt forth their Venom againſt the Al-

mighty, as if they hated him with the moſt inve
rate Hatred, and eſteem'd him as the moſt Ri
culous, the moſt Deſpicable, the moſt Odious
Beings.

And when we conſider how much this execr
ble Cuſtom prevails, and how much it is encou
ag'd, one might almoſt imagine, that they thoug
it Meritorious to load him with Contempt, a
concluded it to be the Intereſt of Mankind,
Laugh him out of the World.

The barbarous Indians Worſhip even the Dev
that he may not hurt them; but theſe moſt br
tiſh Wretches, rejoice in *Crucifying the Son of G*
Heb. 6. 6. *afreſh, and putting him to an open Shame*, who giv
them every thing that is Good, and is able
puniſh them with every thing that is Evil.

But ſince they are given up to the groſſeſt Foll
let us leave them to enjoy (if they can enjoy) the
admir'd Wit. For they have no other Pretenſio
to it, no other Way to acquire their vain Repu
tion, but *Blaſpheming the Living God.*

And if there is occaſion to mention an
thing more, let me mention the Guilt of thoſe tha
are ambitious of being ſingularly Sinful, that glor
in reaching the utmoſt Lengths of Iniquity, an
are induſtrious to ſhew themſelves the Children
the Devil.

It is ſad and ungrateful to conſider, how eager
the Youth of this Nation are caught up by th
Factors for Vice, how carefully they are inſtruct
in all the Meaſures of Wickedneſs, and how ſoo
they are taught to renounce the Principles of thei
Forefathers, to pluck up the good Seeds of thei
Education, and to aſpire to conſummate Villany.

That the Thoughts of theſe Things may mak
a juſt Impreſſion upon us, Let us conſider the Foll
an

d Ingratitude of *provoking the Eyes of that Glory*, m whoſe imperfect Beams, we derive our pre- t Life and all the Comforts of it, and from perfect Manifeſtation of which, we may receive Eternity of Bliſs.

Let us remember the Terrors of the Divine Ma- y, which diſplay'd themſelves, when God came wn to deliver his Law; And, Let us think how ch more terrible he will appear, when he comes puniſh us for the Breach of it.

And, Let us with Faith *behold him coming with Thouſands of his Saints, to execute Judgment up- all, and to convince all that are ungodly, of all their odly Deeds which they have ungodly committed, and all their hard Speeches which ungodly Sinners have en againſt him.* Jude 15:

Then the Heavens ſhall paſs away with a great Noiſe, the Element ſhall melt with fervent Heat, the th alſo and the Works that are therein, ſhall be nt up. 2 Pet. 3. 10

And then the Scoffers ſhall no longer *ſay, Where he Promiſe of his coming?* 2 Pet. 3. 4.

A

SERMON

Preach'd Before the

UNIVERSITY

OF

OXFORD,

At St. MARY's.

2 SAM. XII. 7.

Thou art the Man.

THE Train of Sins which gave occa
to this Reproof, the Nature of the
proof it ſelf, and the Effect which
wrought upon the Perſon reprov'd,
as remarkable as any Part of the Holy Scriptu
and highly deſerve our ſerious Conſideration.

So prone is even the Juſt Man to fall, that
vid, an eminent and diſtinguiſh'd Example
Righteouſneſs, fell into the fouleſt and moſt ſha

Wickedneſs, and continued under the Guilt of eated Tranſgreſſions.

While he was *walking upon the Roof of his Houſe,* ſaw *Bathſheba, the beautiful Wife of Uriah,* and s ſtruck with the fatally-pleaſing Object; and Reaſon and Conſcience being lull'd aſleep, he lded to the flattering Temptation, and debas'd mſelf by the Enjoyment of his Luſt.

Nor did he ſtop here, but having once violated s Innocence, he ſuffer'd it to be *laid waſt* by a *Pſ.*19. 13. t more heinous Sin that *got the Dominion over him.*

He not only endeavour'd to repeat the vicious njoyment, but to ſecure the Continuance of it, d *ſtrengthen himſelf in his Wickedneſs.* He ſent for *Pſa.*52. 8. *iah the Hittite,* the unhappy Obſtacle that ſtood his Way, reſolving to accompliſh his Death.

And when he came to the Palace of the King, receiv'd him with the endearing Expreſſions of etended Kindneſs, and all the ſmiling Treachery a Court.

Uriah declin'd his extraordinary Favours with e greateſt Modeſty and Deference, and was un-illing to go to his Houſe and *fare delicately, while e Ark, and Iſrael, and Judah abode in Tents, and* 2*Sam.* 11. 11. *e Servants of his Lord were encamp'd in the open Fields.*

Such Modeſty as this, one might have thought, ould have chang'd the Purpoſe of the King, and indled ſome Repenting in his Heart. But he was ill bent on his Deſtruction, and made him, in me meaſure, the Inſtrument of it.

For *he wrote a Letter to Joab, and ſent it by the and of Uriah, and he wrote in the Letter, ſaying, Set Uriah in the Forefront of the hotteſt Battle, and re-ye ye from him, that he may be ſmitten and die.*

A Commiſſion fraught with Blood and Cruel and as baſe a Device as ever was contriv'd by t moſt artful and exquiſite Villany.

The Innocent, the Brave, the Faithful *Uri* goes forth (as he imagines) to fight in the D fence of his Prince and Country: but in reali to be deſerted by a perfidious Army, and fall a S crifice to the imperious Demands of *David's* Lu

And when the agreeable Meſſage was brough that *Uriah was dead*, and the Days of Mourni 2 *Sam.* 11. were paſt, *David ſent for Bathſheba to his Houſe, a* 27. *ſhe became his Wife.*

Behold the amazing Progreſs and Conſummati of his Guilt! and behold a Sinner cover'd wi Vice, and (as we might juſtly fear) ripe for D ſtruction!

But now the Mercy of God look'd down up *Pſ.* 18. 16, him, and *pluck'd him as a Firebrand out of the Fi* 17. 19. *God ſent down from on high to fetch him* back to hi ſelf, *and take him out of* the Depths of Sin. *He d liver'd him from his ſtrongeſt Enemy, and from th which hated him; for, alas, they had been too migh for him. He brought him forth into a place of Libe ty; he brought him forth, even becauſe he had a F vour unto him.*

Nathan, the Meſſenger of the moſt high Go was ſent to repreſent his Caſe, and deſcribe th Meaſure of his Guilt. And purſuant to hi important Commiſſion, he ſet before him the ba barous Oppreſſion of a great rich Man, and a inhumane Injury done by him to his poor helple Neighbour.

And when *David* heard the ſurprizing Story he thought it concern'd an unknown Perſon A Perſon unknown, becauſe, alas, he was un known to Himſelf!

Hi

His Indignation immediately aroſe, and he preſſed his juſt Reſentment of the unnatural me. *His Anger was greatly kindled againſt the* 2 *Sam.* 12. *n; and he ſaid, as the Lord liveth, the Man* 5, 6. *hath done this thing, ſhall ſurely die, becauſe he no Pity.*

Having thus unawares paſs'd Sentence upon ſelf, and ſhewn the utmoſt Abhorrence of Baſeneſs, the Prophet prick'd him to the art with his own Reflections, and brought m home to him with, *Thou art the Man.*

The once harden'd Sinner receives the deepeſt preſſion from theſe powerful Words, and ſhakes the Sleep of Sin. And happy, unſpeakably ppy, is *David*, in that *he lifts up his Eyes* before is *in Flames.*

He confeſſes his Crime with a perfect Senſe the Heinouſneſs of it; and as ſoon as he acwledges his *Sin againſt the Lord*, the Prophet es him this welcome Aſſurance, *The Lord alſo* *Ver.* 13. *h put away thy Sin, thou ſhalt not Die.*

That we may make a proper Uſe of this Exple, it will be neceſſary to form,

Firſt, A full and perfect Notion of the Baſeneſs and Heinouſneſs of Sin in general. And,

Secondly, Of our own particular Sins. And then,

Thirdly, To bring all our Cenſures home, and confine them to our ſelves, 'till we utterly abhor and forſake our Vices.

And *Firſt*, We are to form a full and perfect Notion of the Baſeneſs and Heinouſneſs of Sin in general.

This

This is abſolutely neceſſary to be done b
fore we can conceive a juſt Indignation agai
thoſe particular Sins, that have taken Poſſeſſ
of our Boſom, and gotten an Aſcendant over us.

And we ſhall behold the Evil of Sin in its ex
Proportion, if we conſider it as injurious to G
our Neighbour and our Selves. With Reſp
to God, it is offenſive to a Being of infinite Goo
neſs, Wiſdom, Holineſs and Juſtice.

He is the Fountain and Fulneſs of Goodne
All the Portions of it that are ſcatter'd amon
an innumerable Variety of Creatures, are deri
from him, and are but the imperfect Beams th
flow from his amiable Perfection. He has d
played it in this lower World, ever ſince he l
the Foundations of it; and he will manifeſt it m
and more 'till this wonderful Building is c
ſolved.

And though *the Heavens and the Earth ſhall*
riſh, and Time it ſelf ſhall come to an End, t
glorious Attribute will have no Bounds or Peri
but extend it ſelf as far as his Preſence, which
infinite, and reach through all the Ages of Et
nity, which can never be meaſur'd.

And therefore to provoke a Being that is ab
lutely Good in himſelf, and perpetually delig
in doing Good, (which he does moſt eſpecially
Man) This carries ſomething ſo ſhocking
horrid in its Nature, that if we think at all,
muſt tremble at the Thoughts of it. It bears
the Marks of the moſt odious and abominable C
ject, and provokes every Paſſion of our Mind
join in its Condemnation. It is cover'd with
Blackneſs and *Darkneſs* of Ingratitude, and
give the greateſt *Blackneſs* to its *Darkneſs*, it is
very worſt Kind of Ingratitude.

W

When we behold a good Man that is tender of Fellow-Creatures, and abſtains from the leaſt ppearance of an Injury, we cannot but highly ard and eſteem him.

When we find that he not only avoids the approaches Evil, but is alſo conſtantly employ'd in doing Good, makes it *his Meat and Drink*, his Pleaſure and light, to relieve the Poor, to protect the Fa-erleſs, and ſupport the Widow: His Goodneſs lines us to think his Perſon ſacred, and renders afraid to grieve or offend him. And if at any me we are going to form a Purpoſe prejudicial him, a ſudden Dread gives a Check to the Con-tion, and all that is Human in our Breaſts, riſes immediately, and bids us *have nothing to do with t Good Man.*

And if we are conſtrain'd to pay this Reſpect to Image of God, how much more ought we to it to God Himſelf, who is the Head-ſpring of thoſe Virtues that demand the Veneration of ankind, and in whoſe Hand, the beſt of Men but Inſtruments that work his Pleaſure, and vey his Benefits to his Creatures?

And if it is unnatural to Injure thoſe who act his Stead, how much more unnatural is it, to *him to Grief*, who gives us all the Bleſſings of this rtal Life, and who made us Immortal, that he ght make us Happy to all Eternity?

We may take another View of the Baſeneſs of , as it is contrary to his Wiſdom. And we ll certainly hate and abhor it in this View, if have any Senſe of the Dignity of our Nature, y Value for the better Part of our ſelves.

For God created us *after his own Likeneſs*, and c'd us but *a little lower than the Angels*, capable attaining to a nearer Reſemblance of him, and

of

of riſing ſtill higher, till we are *equal to the An of God.*

But Sin debaſes and degrades us, blots out t Lines of the Divine Image, and more than lev us with *the Beaſts that periſh.*

Every Inſtance of it is Folly even in our o Sight, and much more in the Sight of him, w *charges* the moſt Perfect of his Creatures with Defect of Wiſdom.

The oftener we repeat it, ſo much the mo unlike we are to him; and every Degree of Gu is a freſh and palpable Proof of Folly. Whati ever is contrary to the Divine Wiſdom, is a contrary to human Reaſon; and whatſoever unreaſonable, creates an uneaſy Reflection in t Perſon that commits it. If we are truly ſenſib of it, we cannot but be miſerable; and if we a not truly ſenſible of it, we are yet more miſerabl becauſe we have Sinn'd our ſelves into a State *Thick Darkneſs*, and are ſo widely diſtant from t God of Wiſdom.

And the ſame loathſome Evil is utterly diſagre able to his unſpotted Holineſs. The leaſt Impu rity is diſcern'd and abhorr'd by his jealous Ey and it he would *be extreme* to puniſh what w have done amiſs, he might puniſh us even for th ſmalleſt Duſt of our Corruption.

Our beſt Actions ſtand in need of his Pardo

Iſa. 64. 6. *for we are all as an unclean Thing before him, an all our Righteouſneſſes are as filthy Rags.*

Behold he putteth no truſt in his Saints, yea, th

Job 15. 15. *Heavens are not clean in his Sight; how much mo*

16. *abominable and filthy is Man, which drinketh Iniqui ty like Water?*

And it our leſſer Spots are diſagreeable to him with what Diſpleaſure muſt he obſerve our groſſe Stains

ns, and thoſe Sins that are of the deepeſt
?

et us conſider what an Appearance they make
re him. Such is their Vileneſs, that they can-
bear our own Examination, or ſtand the Teſt
ur impartial Thoughts. We are forc'd to
draw our Minds from attending to them, and
abſent as much as we can, while we com-
them. And when the Commiſſion is paſt, we
avour to draw the Veil of Forgetfulneſs over
n, and would gladly bury them in Darkneſs
ver.

he Accomplices in Guilt are afraid of betray-
heir Bluſhes to each other, and if they lift
heir Eyes in the midſt of a ſinful Action, they
with Fear and Suſpicion, conſcious of their
Shame, and dreading mutual Contempt.

he unexpected Sight of a good Man does yet
Diſturb them. Before he can *ſpeak with his*
e, they ſeem to be pierc'd with his Reproofs,
prevent his earlieſt Applications to them, with
Words of *Ahab*, *Haſt thou found me, O mine En-* 1 *Kings* 21
20.

baſe is Sin, in the opinion of the Sinner
lf, ſo ugly does it appear when none but the
ker of his Guilt beholds it, and ſo much more
when the righteous Man finds him out! He
en ſurpriz'd as *the Keepers* were, who *ſhook* *Mat.* 28. 2.
ecame as dead Men, when the Angel of the Lord 4.
ded from Heaven to proclaim our Saviour's
rrection.

ence we may form an imperfect Draught of
as it appears to him, who ſees it within and
ut, and has a naked View of all its Horrors,
its firſt Conception, till *it is finiſh'd and brings* *Jam.* 1. 15
Death.

Which

Which leads to another Conſideration of it, it offends his Juſtice. Our great Law-giver is infinitely Juſt, his Nature is the perfect Pattern Truth and Equity, and his Will the certain, alterable Meaſure of Right and Wrong. He has not given us Laws, barely to exerciſe his Authority or manifeſt his Power, but has vouchſafed a Copy of Himſelf, to direct us in the way to Happineſs, and has interwoven our Intereſt with Duty.

His Laws were good in themſelves from all Eternity, flowing from the eſſential Goodneſs of Divine Nature, and implanted in the Nature Man at his Creation.

Every Sin is a Deviation from them, ſtill wing into the Paths of Error, and growing cro ed like the Folds of the Serpent.

And if the Judicious Artiſt can hardly end the Sight of a Flaw in his Building; if the ex obſerving Eye is offended at beholding a L irregularly drawn; and if the Ear of the ſki Muſician is in an Inſtant grated with the ha unpleaſant Sounds of an Inſtrument that is of Tune; can we imagine that a God of pe Juſtice can bear with our Actions, that wan from the ſure, never-failing Rules of our D and are contrary to the Wiſdom of God, and Reaſon of Man?

No, aſſuredly, he hates them with an Hatred, and will one Day break forth with the Severity of Diſpleaſure.

He denounc'd his Threatnings with a juſt gard to the Evil of Sin, and how dreadful fo they are, they are but proportion'd to the H ouſneſs of it. They are grounded on undeni Reaſon, and they will not be executed upon

he has us'd all the means of reclaiming us, but ain. And when *the Meaſure of our Guilt is full*, we are ripe for Vengeance, he will perform *ſtrange Work*, and be *terrible in his Doings to-ds us. Till Heaven and Earth paſs, one Jot or one le ſhall in no wiſe paſs from his Law.* And even n Heaven and Earth are paſs'd away, his reatnings ſhall continue in full Force, and er be abated. Mat. 5. 18.

Having conſider'd the Baſeneſs and Heinouſneſs Sin, with reſpect to God, we are now to con-r it as it relates to our Neighbour.

And we may not improperly divide it into ſe-Injuſtice, and open Oppreſſion; Vices nearly ed, how much ſoever they may ſeem to differ n one another. For the Man that injures his ighbour ſecretly, would openly trample upon , were it in his Power; and he that exerciſes ſelf in the arbitrary Acts of Oppreſſion, would p to the cloſer Artifices of Villany, did not Power render it unneceſſary.

Let any one impartially reflect, and he will im-diately acknowledge the Baſeneſs of Fraud and achery. It frequently indeed puts on the ſpe-us Names of Wiſdom and Policy; and *the Chil-of this World* admire themſelves for their ewd, dexterous Conduct.

But let them remember, that their artful Mea-es, and crafty Schemes, are the Off-ſpring of who is *the Father of Lies*; and they are no ger uſeful and effectual, than while they are ceal'd by *the Prince of Darkneſs*.

And it is not probable they ſhould be long con-'d, ſince their fraudulent Brethren are per-ually at Work, in the ſame *Depths of Satan*, may either by Deſign or Accident meet with them

them in their beloved hiding Places, and unexpe
edly countermine them.

And there is not a more deſpicable, uſel
Wretch, than a detected Villain. He is una
to do Good, and (which is infinitely worſe in
Account) he is incapable of doing Miſchief.

The Perſons whom the Deceitful betray a
injure, render their Proceedings yet more Sca
dalous. For they are either the weak and unwa
or the plain honeſt Man. And is it a Proof
Wiſdom to deceive the weak and unwary?
there any Glory in impoſing upon an honeſt Ma

Their Guilt is no leſs, if they blaſt their Nei
bour's Fame, than if they injure him in his P
ſon and Fortune. Nay, it is rather greater,
a Wound in his Body may hurt no one but hi
ſelf, and a loſs in his Fortune may be repair
but the Loſs of his good Name may affect
lateſt Poſterity: An unjuſt Cenſure ſtrikes at
very Root, and too often entails it ſelf upon a
mily, and goes down from Generation to Gene
tion.

As to Oppreſſion, it implies the Uſe of Pow
and it is certainly the worſt abuſe of it. For
might be employ'd to the nobleſt Purpoſes,
raiſe a Man to the neareſt Reſemblance of
Almighty, who exerciſes his Power in do
Good.

But the Oppreſſor applies it to the moſt un
tural, barbarous Uſes, to *grind the Poor*, who
unable to contend with him; or in other Wo
to trample upon a Worm, to *break a Leaf dr*
to and fro, and to purſue the dry Stubble.

Job 13. 25.

He cauſes the naked to lodge without clothing,
Job 24. 7, 8 *they have no covering in the Cold. They are wet*
9. *the Showers of the Mountains, and embrace the*

want of Shelter. He plucks the Fatherleſs from Breaſt, and takes a Pledge from the Poor.

The Parable of *Nathan* gives us a full Deſcrip- of him. *There were two Men in one City, the* 2 *Sam.* 12. *Rich, and the other Poor. The Rich Man had* 1,2,3,4. *eeding many Flocks and Herds: But the Poor Man nothing ſave one little Ew-lamb, which he had ght and nouriſh'd up: and it grew up together with , and with his Children; it did eat of his own at, and drank of his own Cup, and lay in his Bo- , and was unto him as a Daughter. And there e a Traveller to the Rich Man, and he ſpar'd to e of his own Flock, and of his own Herd, to dreſs the Way-faring Man that was come unto him, but the Poor Man's Lamb, and dreſs'd it for the n that was come to him.*

s not our *Anger greatly kindled againſt him*, as n as we hear of this inhuman Inſtance of Op- ſſion? And are not we ready to ſay with *David*, *verſe* 5. *the Lord liveth, the Man that hath done this thing, ll ſurely die.*

But we ſhall conceive a yet greater Abhorrence Sin, if we conſider it as Injurious to our ſelves. t is this that extinguiſhes that glorious Lamp, Reaſon; violates that faithful Friend, our Con- nce, perverts and diſtorts our Will, and deli- s up the Government of our Minds to thoſe lent Paſſions and Affections that delight only in archy and Confuſion.

t overturns the Order in which we were ated, lays our Immortal Faculties on a Level h the Duſt from whence our Bodies were taken, puts our viler earthly Part in Poſſeſſion of an rp'd Dominion.

t engages us in the Purſuit of improper aſures, devotes us to the Service of a Luſt

which can never ſatisfy us with true Enjoyme
and withdraws us from thoſe nobler Pleaſur
which alone can yield us true Enjoyment.

It enlarges our Deſires, that we may be
tormented with importunate Demands, recei
freſh Inſolence from our Compliance, and
more it is gratified, ſtill the more remote it
from Satisfaction.

It fixes our Thoughts upon This ſhort,
certain Life, and the ſhorter and more uncer
Pleaſures of the Body; and teaches us to pre
them before the Happineſs of an Immortal S
and the Rewards of Eternity.

Such is the Baſeneſs and Heinouſneſs of Sin
general!

But it is neceſſary to conſider,

Secondly, Our own particular Sins.

We cannot abhor the Latter, 'till we
brought to a juſt Abhorrence of the Form
But we reſt in vain, in a general Notion of S
unleſs we apply it to our own Caſe, and dr
the Picture for our ſelves: For herein lies
Deceit that caſts a Miſt before us and flatt
us into a falſe Security. We cannot but ackn
ledge, that Sin is juſtly the Object of Di
Hatred, and no leſs juſtly, the Object of
own. We ſee the Heinouſneſs of it in other M
but we cannot ſo eaſily ſee it in our Selves.
imagine that we are not Guilty of the ſame
fences, or that there are peculiar Circumſtan
to mitigate and leſſen our Guilt. We endeav
to draw up an Excuſe for our favourite Sin,
thoſe ſoftning Words, *Is it not a Little One?*
provided we indulge only our prevailing Infirm

desire to compound with God, and offer *man's* Plea, hoping *The Lord will pardon us his Thing.* 2 *Kings* 5. 18.

ut, Let us not be thus deceiv'd, for it is hard onfine our ſelves to one ſingle Sin. There is range Connection in Wickedneſs, and one of the Chain draws on the reſt.

Ve are perhaps Averſe to This or That par-ar Sin, but we know not how ſoon our Aver- may be worn away.

ur favourite Sin may powerfully recommend nd train us at length from a ſlight Em-e, to an intimate Familiarity; we may in-bly entertain kinder Thoughts of it, for it tural enough to eſteem our Friend's Acquain-e.

nd farther, It is impoſſible to hate Sin, upon ſt Foundation, whilſt we retain an Affection ny particular Sin.

his may be more Convenient to us, and ano-leſs; but we cannot abſtain from either, with e Regard to the Honour of God, or a per- Senſe of the Baſeneſs of Sin, unleſs we are v'd to abſtain from Both.

t not therefore any one ſatisfy Himſelf, uſe *He is not as other Men are*, while he ly Diſtinguiſh'd from them by his particular s.

t not the Drunkard boaſt of Himſelf, be-e he is not addicted to Luſt; neither, Let Man that is free from Drunkenneſs and Luſt, ieſce in a vain Opinion of himſelf, if he is ſs'd with Phariſaical Pride, Villainous Cun-, and Diabolical Diſſimulation.

ut, Let every Man fairly examine his own e, and all the Circumſtances of his Guilt.

Let him consider the Extent and Influence of
how many he has Injured by it, how often he h
done Violence to his Conscience, and how oft
rejected the kind Admonitions of the Holy Spi
What Mercies he has receiv'd, What Afflictio
he has suffer'd from the Hand of God, and h
little they have avail'd towards his Repentan
And This will Teach us,

Lastly, To bring all our Censures home, a
confine them to Our selves, 'till we utte
abhor and forsake our Vices.

The Conduct of our own Lives is an Aff
of so much Difficulty, and affords us so mu
Matter for Employment every Day, that if
were resolved to discharge it throughly, we co
have no Leisure to Reflect upon the greater Wo
without us.

And the real Faults of the World are so ma
and Report and Censure represents them as
many more, that if we pry into the Affairs
Others, we can never have time to look into o
Own.

One of these must be Done and the oth
may be very well left Undone; as we can
serve two Masters, so we cannot attend to o
own Faults, and those of others; It behoves
therefore to make a right Use of our Censures.

When we have strain'd our Invention to
gravate our Neighbour's Guilt, and lay all
odious Colours that Calumny can cast upon
when we have describ'd him, as Ungrateful
God, Injurious to his Brother, and even
worst of Enemies to Himself, Let us change
first Design, and try whether the disagreea
Character will not suit Our selves.

t may be, it will ſtare upon us, like a Picture
ſeems to direct its Eyes to every one that looks
n it.

We are perhaps unwilling to open our Breaſts
ſearch all its Retirements; we may therefore
our ſelves by Reflection; and when we have
'd our Indignation againſt a ſuppos'd Criminal,
may paſs Sentence upon a real one, and give
e utmoſt Force and Sharpneſs with, *Thou art*
Man.

When we judge others, we may eaſily be
iv'd by falſe Appearances, and our Partiality
pronounce too ſevere a Judgment.

ut in our ſelves, we are not liable to be thus
aken; and if we deal faithfully with our
s and acknowledge with *David*, that *We*
ſinn'd againſt the Lord, our Conſcience will
us, in the Words of *Nathan*, *The Lord alſo*
put away your Sin, you ſhall not Die. 2 *Sam.* 12. 13.

The Duty of Forgiving our Enemie recommended and enforc'd.

A

SERMON

Preach'd at

Beeding in *Suſſex.*

Luke XI. 4.

Forgive us our Sins; for we a forgive every one that is indeb to us.

THE Crucified Jeſus having made one perfect, and ſufficient Sacrifice, Oblat and Satisfaction for the Sins of the w World, is gone up on high to the Right-Han the Father, to continue his Interceſſion for us offer the Incenſe of our Prayers, enforc'd with infinite Merits of his Precious Death.

But becauſe *we are fooliſh and ignorant, even Beaſt before him*, and unable to frame our Peti aright, therefore in Compaſſion to our Infirmi he gave us an abſolute Form of Prayer,

ught us to preſent our Petitions at the Throne Grace, in words that came down from Heaven. And whatſoever is worthy to be the Object of r Deſires, whether it be the Glory of God, or e Happineſs of Man; the Food that ſuſtains us r a Day, or the Bread that endureth for ever; e Pardon of our Sins, or an everlaſting Reward; Deliverance from all the Evils, or the Attainent of all the Goods of Time and Eternity, more an we could have preſum'd to deſire, and infinitemore than we can deſerve; all theſe are ſumm'd and contained in this comprehenſive Form of ayer.

Every Petition is of great Importance, but none greater than the Petition for Forgiveneſs of our reſpaſſes; and to ſhew the Importance of it, his alone has a Condition annex'd to it.

To promote Peace on Earth: The Father of ercies is pleas'd to preſcribe the ſame Meaſure us, as we deſire to receive from him; and to er Pardon and Peace to his Rebellious Creares, if they will but vouchſafe to Forgive each her.

Our Treſpaſſes can no more be number'd than e Hairs of our Head, the Stars of Heaven, or e Sands of the Shore; and the Weight of our uilt is too heavy to be born by the moſt perfect of e Sons of Men. The Pardon that is reach'd out us, is of the utmoſt Extent and imports a Deerance from an Eternity of Miſery. And yet r Compaſſionate Father lays only the light Ofnces, which our Brethren have commited againſt , in the Balance with our heinous Tranſgreſſions ainſt Himſelf.

The greateſt Injuries that we can receive from r Enemies, are but *as the light Duſt of the Ba-*

lance, and yet Our Forgiveneſs of them, procu
the Pardon of our Sins againſt God. The lat
are *written with a Pen of Iron*, in the Book of ev
laſting Remembrance; and the former ſhould
written but in Duſt, or ſcattered upon the Wat
and, yet if he paſs by the One, our offended G
will blot out the Other. To be Forgiven of G
is ſo neceſſary to all the Children of *Adam*: A
to Forgive our Brethren is ſo reaſonable a Du
that we muſt be loſt and abandon'd for ever, if
do not haſten to Forgive, that we may be Forgiv

To enforce this Duty, I ſhall ſhew,

Firſt, That we are not fit to Pray to God.
Secondly, That we renounce his Pardon.
Thirdly, That we mock and prevaricate w
Him. And,
Fourthly, That we turn our Prayer into an I
precation, unleſs we Forgive our Breth
their Treſpaſſes.

And, *Firſt*, That we are not fit to Pray, unl
we Forgive our Brethren their Treſpaſſes.

Prayer is to be offered up to God with our wh
Heart, and requires all the Warmth and Earne
neſs of our Paſſions and Affections. Both o
Duty and Intereſt oblige us to addreſs our ſelv
to him with the cloſeſt Application: And if
conſider the ſubject of our Prayers, at all Tim
and eſpecially when we ask for Pardon, we cann
be cold and indifferent, we cannot but be preſſi
and importunate, we cannot *ſuffer our Eyes to ſle
nor our Eyelids to ſlumber, nor the Temples of
Head to take any reſt*, till we have obtain'd the
fired Bleſſing.

B

But if we retain an implacable unforgiving Temper; if the Deſtruction of our ſuppoſed Enemy be the Object of our Wiſhes and Deſires; if the vindictive Flame of Anger, or the ſecret lingering Fire of Malice burn within us, our Devotions muſt loſe their neceſſary Zeal, and our diſorder'd Thoughts will leave the Mercy-ſeat to purſue their Revenge; nor can we expect that the Spirit of God ſhould deſcend upon our Sacrifices, or his conſuming Fire come down from Heaven to ſhew his Acceptance and Approbation, while Anger rages, or Malice lurks within us: There is another Flame that prevails over us, even that which is *Earthly, Senſual, Deviliſh.* The accurſed Spirit poſſeſſes the Heart, and pollutes *the Temple of the Holy-Ghoſt*; And we come in vain to the Altar, unleſs we have cleans'd our Hearts from this Pollution, and compoſed them into a peaceable and forgiving Temper. And unleſs we thus qualify ourſelves, we,

Secondly, Renounce God's Pardon. When ſinful Man had loſt the Favour of God, and was condemn'd to Die by a juſt and righteous Sentence, he could not preſume to hope for an Alteration, much leſs could he expect a Repeal of the dreadful Decree; for he had no Merit to procure it, nor could Reaſon find out an Expedient to ſatisfy the Juſtice of God. But had God himſelf declared that ſuch an Expedient might be found, and open'd *a Door of Hope*, by ſhewing a bare Poſſibility of Forgiveneſs, would not condemn'd Criminals have ſubmitted to any Terms, and gladly have embraced the Hardeſt that could have been impoſed? And ſurely none were Eaſy could have been impoſed, than mutual Forgiveneſs and Charity to one another. Nay,

had

had not this been required, had we been lef
our own Choice, the Principles of Gratitude
all the Ingenuous Sentiments of Human Nat
muſt have prompted us to Forgive.

When the *Lord Forgave his Servant that*
him ten Thouſand Talents, and was moved with
paſſion towards him and loos'd him, tho' he m
have ſold him into Slavery, *with his Wife and*
dren, and all that he had, foraſmuch as he had
to pay; it might be reaſonably ſuppos'd, that
Servant ſhould immediately ſeek for his Fell
ſervants, and cancel all their Debts, if not
One, but every One had *ow'd him an Hun*
Pence. Such generous Uſage naturally opens
Heart, and inclines it to gratify it ſelf, by a p
ſing Imitation of it; And had not Truth it
aſſured us of it, and did not Experience daily
firm it, we could hardly think it poſſible, that
Servant ſhould rigidly inſiſt upon *a Debt o*
Hundred Pence, and caſt his Fellow-ſervant into Pr
Matth. 18. *when he humbly beſought him to have patience*
him. All our Sins are Inſtances of Folly and Ingratit
but none are more fooliſh and ungrateful, tha
obſtinate Refuſal to forgive our Brother, when
has made it the Condition of our own Forgive

That Infinite Wiſdom ſhould contrive the M
of our Reconciliation; and that infinite Good
ſhould make an Atonement for us: That the
of God ſhould be born in the Weakneſs
our Fleſh, and endure the Multitude of
Infirmities: That he ſhould paſs through
Contempt, the Scorn, the Blaſphemies
Men; That he ſhould almoſt ſink under
Weight of our Sorrows in the Garden: That
ſhould ſay, *It is finiſh'd*, having paid down the
Price of our Ranſom; and yet, that we ſhould

r all this ineffectual to our Salvation; That we uld ſpurn at Forgiveneſs, and diſdain to be ed; That the only Difficulty ſhould proceed n our Selves; and we ſhould be eternally Mi- able, becauſe we were unnatural, unrelenting, unmerciful; This ſurely is enough to fill the avens and the Earth with Aſtoniſhment, and leave us without Excuſe for ever and ever.

If we hold faſt our Enmity to one another, whilſt d is willing to be at Peace with us, we caſt the eſt Indignities and Reflections upon him; We leſſen Honour and magnify our own; We eſteem our fences againſt him as a thing of Nought, and value Injuries that are done to us, at the deareſt te; as if our Offences againſt God might eaſily expiated, and the Offences againſt us could ad- t of no Expiation.

And yet what are the moſt heinous Injuries at we are capable of Receiving? We generally ke a wrong Eſtimate of theſe Things, and row all the Weight we can into our own Scale; allow nothing for Ignorance, Inadvertency, r Surprize, but add all the aggravating Circum- nces that we can poſſibly Invent, to enhance r Brother's Tranſgreſſions. But when our In- ntion or Malice has done its worſt; when we have ced our ſelves in the faireſt View, and repreſented r Adverſary in the blackeſt Colours; yet no al or imaginary Circumſtances can render the rongs that we have ſuffer'd of equal Weight or alignity, with our Guilt towards God.

Is it our Friend that has Injur'd us? Has he joy'd continual Inſtances of our Kindneſs? Have ſerv'd him in the moſt generous, diſintereſted nner? And has he given us the baſeſt and moſt ingenuous Uſage? Has he made the moſt ſhame-

ful

ful Return? And treacherously wounded us
the most tender Part? Yet has not God be
more our Friend? Has he not visited us w
Mercies every Moment? Could his Kindnes
us promote his Interest, or be Profitable to hi
And have not we basely betrayed him, innoce
ly trampled upon his Honour, and delighted
put him to Grief? And is there any Word in
Tongue, or in all the Languages in the Wor
expressive of Baseness and Ingratitude, that m
not with the strictest Justice be apply'd to u
Can we answer these Questions without conde
ning our selves? Or, can we pretend to draw
Comparison, when there is hardly the shadow
a Resemblance?

But suppose that a Parent is offended by
obstinate and rebellious Son; we will consider t
greatest Obligations that the former is capable
heaping upon the latter. He has been the Instr
ment of bringing him into Life; he has watch
over him with the tendereſt Care, from the M
ment of his Birth, supported him in the Weakn
of his Infancy, assisted the growing Strength
Youth, and provided a Relief for the Infirmiti
of Age. He hath rejoyced in his Joys, and be
pierc'd through with his Sorrows, and yerned o
him with as much Affection, as melted the He
of *Jacob*, when he embraced and cleave to h
well-beloved Son *Joseph*. And we will suppo
(a hard Supposition) that his Son has wearied hi
with Perverseness, and labour'd to fill up t
Measure of Ingratitude; yet, even then there
room for Forgiveness, and there is a glorious E
ample to recommend it to him. And it is mo
than just Severity to cut him off for ever, and d
ny him the least Portion of his Blessing. This e
ceed

ds the Compaſs of his Offences, and ſeems to
h after a greater Power than God has given
. For he that puniſhes till Death, endeavours
arry his Revenge beyond it; and by exerting
utmoſt that he can, he ſhews his malicious
ire of doing more; and in the mean-time is
etful of our Common Father in Heaven.
or he alone is the Author and Giver of Life;
he watches over the Imperfect Infant in the
mb, and guards him againſt thoſe Dangers
ch no Fatherly Care can foreſee or prevent:
protects and defends him, while he lies upon
Mother's Knees, or hangs upon her Breaſts;
urns his Food into Nouriſhment, and confirms
tender Plant, from its firſt ſpringing up into
, till it riſes to its perfect Height; and he
keeps it from falling, while the Evils of Time
dually bow it down towards the Grave: and
Nurſing Father is offended by his Off-ſpring
y Hour, and every Moment of Life. No-
g but his Mercy can ſurpaſs the Offences that
offered to him; and tho' they are multiplied
inually, he forbears to withdraw his Bleſſings;
trives to overcome Evil with Good; and if he
eives the leaſt tendency towards Repentance,
uns forth to meet it, and impatiently waits
it. He is always ready to hear, till his Chil-
refuſe to Pray; and even in the laſt Hour, he
s his Arms to receive them.
is impoſſible to find out any Injury done by
, that equals the leaſt of our Sins againſt
. They are widely different in their Nature,
bear no Proportion to each other. And there
ll a wider difference between the Perſons In-
d. For the Inequality between the greateſt
leaſt of Men is but barely diſcernable, and
grounded

grounded only on a ſmall Advantage of Powe
Wiſdom, or Goodneſs. And every ſeeming E
cellence that adorns and diſtinguiſhes one fro
another, and every valuable Endowment is
more than the Shadow of the divine Perfectio
and but the Scattering of that Bountiful Ha
which diſpenſes Bleſſings to a World of Creatur
The fullneſs of Power, Wiſdom, Holineſs and Goo
neſs is in him alone that created them. And o
Tranſgreſſions againſt him riſe in Proportion
the Excellence of his Nature, and the Dignity
his Attributes, and lay a heavy Weight of Gu
upon us, becauſe we violate his pure and aw
Majeſty.

We can therefore draw no Objection agai
Forgiving our Brethren from the Nature
the Offence, or from the State of the Per
offended; much leſs can we draw any Objecti
from the Multitude of their Offences.

Perhaps our Brother has abuſed our Kindn
and made our Wounds bleed afreſh, tho' we ha
frequently forgiven him. But he hardly began
Injure us as ſoon as he was capable of doing
he has hardly continued to repeat it every Da
much leſs has he multiplied Injuries to *Seventy ti*
Seven in one Day. But our Sins againſt God b
gan with our Being, were inhanced and aggra
ted as ſoon as we knew the Difference betwe
Good and Evil, and have increaſed and multipl
together with the Moments of our Life.

We continually want Relief from the Hand
God, and are more and more indebted to hi
We cannot preſume to expect a Supply of
Wants, before we have asked for Pardon; a
every time that we deſire his Bleſſings, we ha
freſh occaſion to beg for Forgiveneſs. For we
co

paſſed about with a Cloud of Treſpaſſes, and
w Train of Sins follow us even to the Altar;
we cannot think how much we want Forgive-
without thinking alſo, how much we are
ged to Forgive.

nd ſhould our Adverſary Injure us as often as
offend God (which is indeed impoſſible) we
ld even then rejoice, that we have ſuch fre-
nt Opportunities of performing the Conditi-
requir'd of us, and of Imitating the Mercy of
. When we appear in the Preſence of God,
Iniquities take hold of us, and we are not able to
up, becauſe our Heart faileth us; and yet in
deplorable Condition, the divine Compaſſion
s for us; and we know that our Pardon will
ealed in Heaven, if we will Repent and For-
our offending Brethren. Can we then refuſe
mbrace this great Salvation, and are we diſ-
ag'd at theſe reaſonable Terms, Do this and
Sins ſhall be forgiven you?

Many there are that think it a hard Saying,
Love their Enemies, and overcome Evil with Good;
why ſhould it be thought a thing unreaſonable
you, to deal with our Enemies, as we de-
God ſhould deal with us.

We are in a ſtate of Rebellion againſt God, and
we beſeech him, not only to Pardon us, not
to bear with us, but to heap his Bleſſings up-
s, the Bleſſings of Time and the Happineſs
ternity; and ſurely nothing, but the fulneſs
ove, can move him to withdraw his avenging
d, and purſue us with Offices of Kindneſs,
ugh all the Portions of Time and the Ages
ternity.

reat was the Diſtance between God and us,
before we fell from Innocence; and our Sins
had

had made a yet greater Diſtance, and farther
parated between us and him; and tho' we co
make no Advances towards him, nor move
Step towards a Reconciliation, yet he vouchſa
to cloſe the Difference, and came ſo near to
as to *take our Nature upon him*, and not only
Nature, but the Burthen of our Sins. He
ſo far from retaining his Enmity and cheriſh
his juſt Indignation, that he purchas'd our Pe
at an Infinite Price, and gave up Himſelf a Sa
fice for us.

And can we ſtill indulge our Paſſions, when
intreats us to ſubdue them? Shall we refuſe to
crifice our Pride and our Revenge, when our
deemer beſeeches us to renounce them? Su
every Man muſt deſire the Pardon of God; ſu
no Man can think it too hard to Forgive his B
ther, for the ſake of God's Pardon.

For, *Thirdly*, unleſs we perform this Condi
we mock and prevaricate with him.

Our Duty and our Neceſſities oblige us to
quent the Throne of Grace with our Pray
Our Wants and our Obligations *are new e*
Morning, and preſs upon us in all our Paths
Day, and compaſs about our Bed by Night.
Infirmities conſtrain us to lift up our Voice
Heaven, and the Time of Need returns ſo o
that we muſt in Compaſſion to our ſelves, o
return to Prayer; and we cannot but cry
God in the Form of Prayer which he hi
has taught us. And if we repeat that Form
Prayer, we make the Forgiveneſs of our Breth
the Condition of obtaining our own Forg
neſs.

Wh

Whenſoever we fly to the Mercy-ſeat, we pre-
d to have Cancell'd all our Brother's Debts;
to have caſt our Enmity behind us; The
poſes of a malicious Heart, and the ſtudied
trivances of Revenge are inconſiſtent with
ſe Profeſſions. There is not room for an ha-
ual ſetled Hatred, between the neceſſary Re-
ns of Prayer; For if we were really in Chari-
with our Brother, when we offered our Morn-
Sacrifice to God, and ſincerely forgive all the
rongs we have receiv'd; when we attend the
ening Service, we ſhall then truly govern our
ſions, and *let not the Sun go down, or riſe upon our*
ath. But dreadful is our Prevarication unleſs
ſincerely Forgive: We know that God *diſcern-*
the Secrets of the Heart, and therefore *to him*
all Fleſh come: and yet we preſume to mock
n with vain Pretences and violate the Articles
Peace, even while we ſeem to accept of them.
e would think it ſcarcely poſſible to beg for
rdon without being in earneſt, or to be regard-
of Salvation when we ſend up Petitions for
and yet unleſs we forgive our Brethren, we
l in a Ludicrous manner with the Almighty,
are not in earneſt when we mention the Terms
Peace.

Vile, wretched Man! Better were it for thee
to Pray at all, than to Pray without forgiving
Brethren. Thou deceiveſt thy ſelf; and how
portunate ſoever thou art, thou really doſt not
ire Pardon at the Hands of God: for thou be-
cheſt him only to Forgive as thou haſt Forgiven,
ſince thou haſt not done the one, thou canſt
expect the other; thy own Mouth condem-
th thee, and thy Prayer is turned into a Con-
dition.

Nor is this all: But, *Fourthly*, It becomes Imprecation. It greatly concerns every Man, conſider the State and Condition of his Mind b fore he enters into the Preſence of God; if violent Paſſion diſturbs his Breaſt, no ſecret M lice preys upon it, he is qualified to beg for Pardon of his Sins. But if he indulges the reſt Thoughts of Revenge, the Rancor and *Bitter* of Hatred, and the *never-dying Worm* of Mali his Prayer will be *an Abomination*, and bring do Curſes upon his Head.

Let him conſider what he purpoſes to do to Enemy; whether he does not pant after his D ſtruction, and is not framing a Snare to entan his Feet in the way of Death; Let him ſur the dark Corners of his Heart, and ſee w Blood and Cruelty is lurking there; and then him ask himſelf, whether he does not call for ſame unmerciful Uſage, the ſame ſudden Reven the ſame dreadful Deſtruction from God, as earneſtly deſires to bring upon his Brother. T Words of his Prayers are not to be regarded, n ther do they bear the natural Conſtruction, b are to be interpreted by his uncharitable Wiſh Deſires and Deſigns. Lord (ſays he) Forgive my Treſpaſſes, as I forgive them that Treſp againſt me; that is, thou knoweſt, O Lord, t I do not forgive them, but wait for the Hour Revenge, and would (if poſſible) enjoy it to full this very Inſtant, and glut my Paſſion w ſwift and devouring Deſtruction: Therefore, Lord, I beſeech thee deal with me as I wou deal with mine Enemies, and ſnatch me hence ſuffer thy Eternal Indignation. How unnatu ſoever this Imprecation may ſeem to be, h much ſoever it may ſhock every one, that has t

le

ſt Remains of Humanity, yet the Prayer of the charitable Man is actually turn'd into this very precation. Let us therefore ſacrifice all Ma- e and Hatred, and all Deſires of Revenge, to *Prince of Peace.* Let us learn, after his ample, to love our Enemies, and eſteem every an as our Brother and our Friend. Let us ſider how much it concerns us that our rdon ſhould be ſealed in Heaven, *before we Go ce, and be no more ſeen.* Let us therefore re- ove every Let and Hinderance that may occa- n a Moments delay: And, Let us never Lay wn to ſleep without being at Peace with the hole World. Let us *agree with our Adverſary, ile we are yet in the way:* and, Let not the Judge rprize us in a ſtate of Enmity, leſt our Paſſion ould become our Eternal Tormenter, and our alice ſhould be *an unquenchable Fire.* Let us re- ember the Words of the Son of *Sirach, He that evengeth ſhall find Vengeance from the Lord, and he* Eccluſ. 28. *ll ſurely keep his Sin in Remembrance. Forgive thy eighbour the hurt that he hath done unto thee, ſo ſhall y Sins alſo be forgiven when thou Prayeſt. One Man areth Hatred againſt another, and doth he ſeek Pardon om the Lord? He ſheweth no Mercy to a Man, hich is like himſelf, and doth he ask Forgiveneſs of s own Sins? If he that is but Fleſh nouriſheth Ha- ed, who will intreat for Pardon of his Sins? Remem- r thy End, and let Enmity ceaſe; Remember Cor- ption and Death, and abide in the Commandments.*

A

SERMON

Preach'd Before the

UNIVERSITY

OF

OXFORD,

At St. MARY's.

2 TIM. IV. 5.

But Watch thou in all Things, endure Afflictions, Do the Work of an Evangeliſt, make full Proof of thy Miniſtry.

THeſe Words are a Part of that Sacred Charge which was given by St. *Paul* to *Timothy, before God, and the Lord Jeſus Chriſt, The Judge of Quick and Dead.*

2 *Tim.* 4. 1.

Serm. X.

This important Charge is always ſeaſonable, d neceſſary to be obſerv'd by the Fathers of Church, and all the Miniſters of Chriſt. But re are ſome particular Times, in which it is re eſpecially ſeaſonable and neceſſary, and there nore Immediate Occaſion to execute the Divine mmiſſion with the Strickteſt Watchfulneſs and igence. And the Apoſtle had regard to thoſe ical and dangerous Times, and ſuited his In-ctions to the Wants and Exigencies of the riſtian Church. *For the Time* (ſays He) *will* Verſe 3, *e when They will not endure ſound Doctrine: But* 4, 5. *r their own Luſts ſhall they heap to themſelves chers having Itching Ears. And They ſhall Turn y their Ears from the Truth, and be Turn'd into les. But watch Thou in all Things, Endure Af-ions, Do the Work of an Evangeliſt, make full f of thy Miniſtry.*

Which may be render'd thus: O *Timothy*, I re-e Thee to Perform every Inſtance of thy Du-as Thou expecteſt to Anſwer for thy Fidelity falſhood, at *the Great and Terrible Day of the* Omit no Opportunity of Delivering the rd of God, and preſſing it home upon the ſciences of Men, *Whether They will hear, or her They Forbear*, Do Thou continue *In-* in the Work of the Miniſtry, and fear not Diſpleaſure of Men when Thou ſpeakeſt in Name of God. I cannot lay too much Streſs this Matter nor inſiſt too Earneſtly upon it; I ſee that the Days are now Approaching, in h the pure Light of the Goſpel will offend ight of Wicked Men, and its ſound and un-ed Doctrines will be grating and diſagreea-o their favourite Corruptions: And to avoid unwelcome Truths which They are Afraid

to Hear, They will ſeek for Teachers after the
own Hearts, that will ſooth and indulge them
their Luſts, and mould and ſoften Religio
into a Baſe and Servile Compliance with the
vicious Inclinations. When theſe Things are co
to paſs, the Goſpel will be Treated with Sco
and Diſdain; and new-invented Fables will ga
entire Credit and be greedily hearkened to
deluded Souls. In the midſt of ſo vile and deg
nerate an Age, The Faithful Miniſter will be
jected as a vain *Babler* of Antiquated and U
faſhionable Doctrines, and meet with nothing b
Contempt and Hatred for endeavouring to Ple
the Cauſe of God. But notwithſtanding this D
couraging Proſpect, or rather becauſe theſe E
are open to thy View, *Stand* Thou *in the Ga*
oppoſe the Stream of Wickedneſs: *Let thy Loyn*
girded about, and thy Lamp always burning, that
the Watchman of the Lord, thou mayſt ſuffer no E
my to Invade *the Flock of Chriſt*, no *Tares* to
ſown in *the Field* of God; But mayſt give imme
ate Notice of the ſubtle Approaches of Sat
and Diſappoint his ſecret Inſinuations. Th
muſt expect a great deal of Trouble in the D
charge of thine Office, and Prepare thy ſelf
all the Calamities that Malice and Power
bring upon thee. But Remember that thy L
and Maſter is Able to ſupport thee under all t
Afflictions; and if thou Perſevereſt in his W
he will *give thee a Crown of Recompence*. Therefo
I charge Thee, Preach the whole Truth of the G
pel in its natural Plainneſs and Simplicity:
liver it with its utmoſt Force, and Strive to I
tate *the Son of Man, out of whoſe Mouth went a ſh*
two-edged Sword: *Bear not this Sword in vain*,
pierce the Hearts of careleſs and preſumptuous
ne

rs, and ſtrike to the very Bottom of their Cor-
ption. Fix the Principles of Religion in their
inds, and ceaſe not to Inculcate and Repeat
em till they are engraven upon *the Tables of*
ir Hearts. Let not the Fear of Diſpleaſing Men
empt thee to conceal *the Terrors of the Lord*; nei-
r let any fond Pretences of Moderation prevail
h thee to recede one Jot or Tittle from the
thority that God has given thee, but exert
d maintain it with undaunted Courage; and
not all the Promiſes or Threatnings of the
orld induce or force thee to violate or betray
Truſt.

Thus we may explain and interpret St. *Paul*'s
arge to *Timothy*: A great and weighty Charge
its own nature, but of greater Weight and Mo-
nt, upon the Occaſion for which it was given.
d to render it the more effectual with *Timothy*,
d to ſtamp it in deeper Characters upon his
eaſt, the Apoſtle proceeds to tell him, that the
urch of *Epheſus* would ſoon be left entirely to
Care, and He would ſoon be depriv'd of the
rection and Aſſiſtance of his ſpiritual Father.
I am now ready to be offer'd, (ſays the Apoſtle)
the Time of my Departure is at hand. I have
ght a good Fight, I have finiſh'd my Courſe, I
e kept the Faith. Henceforth there is laid up for
a Crown of Righteouſneſs, which the Lord the
hteous Judge ſhall give me at that Day: and not
me only, but to all them alſo that love his Appear-
. 2 *Tim.* 4. 6, 7, 8.

If the Nature of the Charge did not ſufficiently
ommend and enforce it ſelf: If the Seaſon for
ich it was calculated, did not ſtir up and a-
ken *Timothy* and engage him to watch in-
ſtantly over the Church of God: Surely St. *Paul*

muſt entirely endear it to him, when he b
queath'd it as one of the laſt Inſtances of
Love; made it, as it were, his Dying Requ
and ſet before him his own glorious Example a
That eternal Crown of Righteouſneſs, which
Lord, the Righteous Judge, was ready to confer
on him and all his Faithful Servants.

And if the Words of St. *Paul* muſt neceſſarily
ter into the Soul of *Timothy*, and take Poſſeſſion
his Heart, They muſt alſo enter with equal Fo
into the Hearts of all the Miniſters of Chriſt, t
will allow them due Conſideration. For Th
were not ſpoken peculiarly to the Biſhop of *Ep*
ſus, but equally concern all the Biſhops and
ſtors of the Chriſtian Church. The Seaſons
which they were adapted, were not only the D
of *Timothy*: We have certainly as Juſt, I fear,
have a Juſter Title to the Character of *the La*
Days. And it is our Indiſpenſable Duty to ſta
upon our Guard againſt thoſe Pernicious E
that flouriſh and abound. For *This is their H*
and the Power of Darkneſs.

That we may not be ſlack and negligent
our Duty, I ſhall ſhew,

Firſt, That there is Immediate Occaſion
more than ordinary Vigilance and Indu
in the Work of the Miniſtry;

And, *Secondly*, What Duties are more parti
larly requir'd of us, upon ſuch trying Oc
ſions;

And, *Thirdly*, Shall endeavour to enforce
Performance of thoſe Duties.

And, *Firſt*, I am to ſhew that there is Imm
diate Occaſion for more than ordinary Vigila
and Induſtry in the Work of the Miniſtry.

Vice and Error have been the Product and owth of every Age; and the great Enemy of nkind has Cultivated and Promoted his Acfed Cauſe, and made many Proſelytes in every neration that has gone before us. But the ds of Wickedneſs and the Principles of Iniy, have never been more Induſtriouſly ſown, never increas'd and multiplied more than in preſent Age. The Agents of the Tempter up their Heads with an unuſual Confidence, appear without any Senſe of Shame or Fear Puniſhment. Nay, They not only Flatter mſelves with the Hopes of Impunity, but ſeem expect and claim a Reward; as it were Meriious to Eſpouſe the Intereſt of Sin, and an actable Service to Trample upon Religion.

The Diſtinctions of Good and Evil, and the enal Differences between Right and Wrong, are laciouſly Confounded; and aſſiduous Endeavours us'd to Remove the Old Foundations, and e the Impreſſions of Natural Religion. The ces and the Methods of Education are conn'd; and the Fountains of Learning, Thoſe rious Lights of the World, are the Mark anſt which the *Poiſonous Arrows of the Father of* , are maliciouſly Directed. And the Intent of e virulent Calumnies is to Bereave This unpy Nation of the Means of Knowledge, and g groſs Darkneſs upon it, that either the uncated Youth may be utterly void of Principles, e grounded only in Principles of Iniquity.

Under a Pretence of Moderation, and a plaue Show of Tenderneſs in indifferent Matters, are brought at Length to a general Looſeneſs Indifference: And the weightieſt Branches of Law and the chief Articles of Faith, are

Daily

Daily given up, as if they were no more th
Temporary Rites and Ceremonies. And it pa
for Intemperate Heat, and Indiſcreet and U
guarded Zeal, to *Contend earneſtly for the Fa*
and expreſs a Juſt Indignation againſt the incre
ing Pride and Inſolence of Infidelity.

It is ſufficient Matter of Wonder and Sorr
to obſerve the different Sorts of Hereſy that h
in their ſeveral Turns, been cheriſh'd and
courag'd, and the various Attempts that h
been made to weaken our Faith, and bring ev
Article of Religion into Diſpute.

As Opportunity ſerves, the Enemies of
our Saviour, either walk in Darkneſs and Inſi
ate themſelves into unwary Minds under an A
ful Diſguiſe; or ſtalk abroad at the Noon-day,
fying the feeble Diſcipline of the Church
making it *a Proverb of Reproach.* And thoſe Few
have yet Courage and Integrity enough to engag
Defenſe of their deſpis'd Religion, are Trea
with Contempt, as *David* was by *Eliab his*
ther, when *he came down* to encounter the
that *Defied the Armies of the Living God.*
whatſoever Indignities they ſuffer, They may
1 *Sam.* 17. 29. turn *David*'s Anſwer, *What have I now done*
there not a Cauſe?

There is undoubtedly ſufficient Provocatio
kindle all their Zeal, and call forth all th
Paſſions and Affections into the Service of G
and how Faſhionable ſoever it is grown, to
Liſtleſs and Unactive, Indolent and Unconcer
yet moſt aſſuredly it is the Duty of every C
to expreſs a Reſentment of the unnatural Inju
that are offer'd to our Lord, and the Barbar
Reproaches that are caſt upon Him. *Is it not*
to you, All ye that paſs by, to ſee the Son of
Cruc

ified afreſh, and to hear the Blaſphemies of the titude, wherewith they blaſpheme the Lord their emer?

Meekneſs and Candour, Mildneſs and Gen- ſs are Truly-Chriſtian Virtues; and they their proper Seaſons, in which they ſhine *in perfect Beauty.* But how much ſoever we ire that charitable Temper, that *Beareth all gs, and is not eaſily Provok'd:* Though it is times Commendable to *Keep our Mouth, as re with a Bridle, and Hold our Tongue, and Nothing:* Yet there are ſome Occaſions which it is Criminal to be Silent; and e have not entirely loſt the Spirit of Religion, *Heart* muſt be *Hot within us,* and we muſt be pell'd *at the Laſt, to ſpeak with our Tongue,* n our Bleſſed Saviour is defam'd as a ſpuri- Pretender, and his whole Goſpel is branded h the Infamous Charge of being an Im- ure.

We are fallen into thoſe Unhappy Times, in ch many are reſolv'd to do, and many more willing to conſent to every Thing that can done againſt Religion; The Former being in- antly Active to promote, and the Latter en- ly Paſſive to give way to all the Evils that the urſed Spirit endeavours to bring upon us. And Growth of Poiſonous Hereſies proceed no leſs m Supineneſs and Negligence on one Hand, n from malicious Subtlety on the other.

But, Let thoſe inadvertent Wretches, that dly obſerve and dare not oppoſe the Progreſs Wickedneſs, remember the Cauſe of that re- rkable Vengeance that purſued the Houſe of ; *I will Judge his Houſe for ever* (ſaith the rd) *for the Iniquity which he knoweth,* not only *becauſe*

1 Sam. 3. 13.

becauſe his Sons made themſelves vile, but beca *he reſtrain'd them not.*

There are *Smooth* Teachers riſen up amon us, that ſuit their Doctrines to every vain C price and Humour of Men, and are occaſiona of any, or of no Religion. Tho' they interp away the Articles of the Chriſtian Faith, yet th glory in the Name of Proteſtants, and diſgra that Name by Glorying in it. They frame themſelves a ſtrange Sort of Negative Religio not only renouncing the Corruptions of the R miſh Church, but alſo the pure and genui Doctrines of the Goſpel. And according their Licentious Principles, it is lawful for M to believe any Thing, or nothing, as they plea provided they call themſelves Proteſtants a diſtinguiſh themſelves by an Empty, Titular P feſſion. They reſolve the Whole of Religion in the Sincerity of the Perſwaſion, and there place every Sect upon a Level with the Eſt bliſh'd Church, and grant equal Terms to t Sincere Heathen and the True Believer. may ſeem but a ſmall Matter, to ſay that th abſurd Opinion is directly contrary to an Arti of our Church: But I may alſo ſay, that it heavily Laden with Miſchief, and Big with the Evils that *the Heart of Man can conceive.* F it Juſtifies all the Errors that can be Broach and Sanctifies all the Villanies that can be Co mitted. Whatſoever wicked Men are ſtrong Inclin'd to Do, They will ſoon firmly Perſwa themſelves that they may Do it; and a Fir Perſwaſion will eaſily paſs for Sincerity; and th ſuppos'd Sincerity will animate and encoura them to Ruſh into all manner of Wickedneſs wi Greedineſs.

To Do Evil, that Good may come, is ſeverely demn'd by St. *Paul*; and we Juſtly condemn Church of *Rome* for entertaining this Pernici- Principle, and allowing it ſelf in thoſe ac- ed Practices that flow from it. But Thoſe tended Proteſtants that Juſtify every thing by Sincerity of the Perſwaſion, do undoubtedly cur with the Papiſts, that Juſtify every thing the Sincerity of the Intention: And how h ſoever They may ſeem to Abhor the Jeſuites, y Differ from them only in Name, for They tually Perform their Work, and Fight under r Banner, in Defence of *the Kingdom of Dark-*

When the Articles of our Faith are in con- al Danger of being ſtolen away by the ſubtle fices of evil Men, and Hereſies are Daily ping in amongſt us, and This Great, Funda- tal Error that ſubverts our Religion and orizes every Kind of Hereſy, is receiv'd with lauſe, and Inſults and Triumps over us; re is certainly immediate Occaſion for more ordinary Vigilance and Induſtry in the Work e Miniſtry: I therefore Proceed,

condly, To ſhew what Duties are more Par- ticularly Requir'd of us upon ſuch Trying Occaſions.

nd, Firſt, we are requir'd to be *Watchful in hings*. There was always more than ſuffici- Occaſion for this Duty. Even as ſoon as Goſpel was Planted; Even whilſt it was Water'd with the Blood of its Miniſters, *aul* Foreſaw that *grievous Wolves were En-* *Acts* 20. *in amongſt the Diſciples, not Sparing the Flock,* 29,30,31.

and

and that even of their own Selves, Men ſhould a
ſpeaking Perverſe Things, to Draw away Diſc
after them. Therefore (ſays the Apoſtle to
Elders of the Church of *Epheſus*) *watch, and*
member that by the ſpace of three Years, I ceas'd
to warn every one Night and Day with T
Strong were the Reaſons by which He enfo
this Duty, and engaging the Example, by w
he Recommended it to them. But methinks t
needs no Argument to enforce, no Exampl
recommend it, if the Miniſters of Chriſt will
remember, that they were Ordain'd by the
verſe 28. *Ghoſt to Feed the Church of God, which he Purc*
with his own Blood.

They ſhould always imagine that they
their Saviour expoſtulating with them, *What*
not ye Watch with me one Hour? They ſhould n
4 *give Sleep to their Eyes, nor Slumber to their Ey*
while *He is at Hand that will Betray* their
and Maſter.

It is a great Degree of Honour to be appoi
Watchmen of the Lord, and to be Joyn'd
Angels and Archangels, in the glorious Em
ment of *tarrying round about* the Servants of
and guarding them againſt the Dangerous
proaches of *the great Deſtroyer.*

The Time that is allotted to us for the E
tion of this Sacred Office, is but of a ſhort
ration! and if we conſider the value of
Immortal Souls that are committed to our Ch
we ſhall endeavour to improve This ſhort
fleeting Time to their utmoſt Advantage, a
unwilling to neglect any part of ſo Preci
Treaſure. And the Conſequences of our Ne
are ſo fatal, and it is ſo hard to retrieve the
portunities that are Loſt, that we canno

Tre

emble at the Thoughts of ſo dangerous a
glect.

The Beginning of Sin is but ſmall, but it
kly grows too great to be controll'd. The
Inſinuations of Hereſy are cloath'd with a
ſible Appearance, and are ſo artfully ſuited
the ſecret Paſſages that Lead into the Minds
Men, that they ſlide into them almoſt in an
nt, and eaſily obtain Admiſſion into their
ctions. Therefore the Miniſters of God
keep their Thoughts intent upon their
y, and ſtrictly Examine every ſeeming Friend,
he ſhould prove a mortal Enemy. They
t to Beware of every Conceſſion that
y make, and take heed to their Steps,
they ſhould draw too near to him and
nſenſibly carried away by his crafty De-
. Though he fawns upon them, while
s too weak to Contend with them, yet
will *Bite like a Serpent, and Sting like an*
r, when he is warm'd and animated by
Encouragement, and has gather'd Life
Strength from the Boſom that cheriſh'd him.
hoſe unhappy Men that have been too tender
indulgent to Hereſy and Schiſm, have after-
s wanted that Indulgence which they ſhew'd,
ſuffer'd thoſe Penalties which They forbore
nflict. There is a wide Difference between
ffected Modeſty of theſe confederate Evils,
they Beg for Protection, and their inſolent
nny when they are rais'd to Power. And
e juſtly dread the One, we ſhould take
ial Care, that we be not deceiv'd by the
r.

e Doctrines of the Goſpel, are a Truſt that
ot be Violated without ſacrilegious Impiety;

and

and we are not True to that Truſt, if we ſu
ought of it to be Diminiſh'd. How Little ſoe
we diminiſh it at firſt, we cannot be aſſur'd t
we ſhall Proceed no farther. Experience
Plainly tells us, that it is Dangerous to Rec
from the Primitive Truth: The Conſequen
of it are more Extenſive than we imagine;
the ſmalleſt Breach grows wide enough to Le
a Multitude of Errors, that may at length Tr
ple upon the Ruins of Chriſtianity, and Le
not ſo much as the Name of a Church amo
us. If we admit of one Exception to thoſe
cellent Rules which God has Preſcrib'd to
Perverſe and Unreaſonable Men will be alw
ready to make their own Caſe an Exceptio
thoſe Rules; and upon the ſuppos'd Lawfu
of Tranſgreſſing them in one Point, they
ground the Lawfulneſs of Tranſgreſſing the
all: and many deluded Souls will bitterly Be
the unexpected Growth of thoſe *Tares*, that ſp
from their own Conceſſions.

It therefore concerns us to Keep the Gr
which we were commanded to Maintain,
never give our Enemies Poſſeſſion of any Pa
it, leſt they ſhould Diſpoſſeſs us of the Whole

The Immortal Souls of our Brethren a
Charge that deſerves our tendereſt Care;
if we have any Bowels of Compaſſion, we ſh
Watch continually, that they may not be
tray'd into eternal Perdition. Poiſon is
Inſinuating and Searching Nature; and
Taints the remoteſt Member, it quickly di
it ſelf through the Body: And there is no P
more Inſinuating than Hereſy, none that da
ſelf with greater Swiftneſs thro' every
and ſooner ſpreads its malignant Infection:

ſenſible of its Subtle and Powerful Influence, muſt inceſſantly Guard the uncorrupted Mem- of the Church of God, and Provide an y Antidote againſt the firſt Entrance of Cor- tion.

But, *Secondly*, In the Diſcharge of our Office, muſt *Endure Afflictions.*

Enduring Afflictions, not only ſignifies our Suf- ng them, but alſo patiently Suſtaining them, Perſevering in our Duty, notwithſtanding worſt that we can ſuffer.

Every Man, even in his Private Capacity, a Multitude of Adverſaries to encounter, *muſt wreſtle againſt Principalities, againſt Pow- againſt the Rulers of the Darkneſs of this World, inſt Spiritual Wickedneſs in High Places.* And Enemy of Souls aſſaults every Member of the riſtian Church, and comes both with Craft Violence, to weaken the Innocence of every vant of God. But he makes extraordinary orts againſt the Chriſtian Miniſtry, and lays greateſt Streſs upon his Attempts againſt it: He Knows that the Conſequence of This chief Deſign, will not be the Deſtruction of a le Soul, but the eternal Ruin of Thouſands: if he can but ſucceed in this complicated chief, he ſhall involve innumerable Multi- es in Perdition. Therefore he bends his ble Strength againſt the Commiſſion which riſt has given us, and employs the Malice and uſtry of All his Legions, to Blaſt and Defeat He endeavours to wound Religion, in the ons of its Miniſters; and to bring the Suſpi- of Falſhood upon it, by throwing the Charge Prieſt-Craft upon Them. And his pernicious igns are effectual, even to his Wiſh, and the

evil Work prospers in his Hand. Many there a as willing to Spread the Calumny, as *the Fa of Lies* is to Invent it; many that greedily E brace, and fondly Magnify every scandal Report that is rais'd to Defame the Chris Priesthood, and make it almost their only Busin to Represent the Pastors of the Church, as Pests of Mankind, and the Men that *Tro Israel, and Turn the World upside down.* An they can but gain Credit to their base Insinu ons, and expose them to the Displeasure of Civil Magistrate, it is Matter of the most inso Joy and Triumph to them. Suspicion imm ately passes for Proof, and Accusation for C viction. Those Double-minded Men, that tended to *Abide with them for a while*, wi *Tarry if they begin to Fall:* Though They *spoke sweetly with their Lips, yet in their Heart Imagin'd how to throw them into a Pit*; and w *they find Opportunity, they will not be satisfied Blood. When Adversity comes upon them, They there first*, to Mock and Upbraid them, an the Day of their Calamity, they *shake their H and clap their Hands, and Whisper much, and ch their Countenance.*

It might at least be expected, from the M bers of the same Church, that they should *till they see the End*, and forbear to condemn t Spiritual Fathers, till they were brough Judgment: or rather, it might be expected, They should Long to see their Innocence app and that their *Hearts should Tremble* for the M sters of God, till their Cause is heard and t Integrity justified.

But notwithstanding the base and ungenerous haviour of Perfidious Men, we hope that the

the Prophets will for ever eſcape from the ares that are Laid for them. May *Innocence* ays *be found in them before Thee, O God.* And y it alſo appear *before Thee, O King, that they e done no Hurt.* May the Almighty *ſend his* gel to *ſtop the Mouths* of thoſe that *come about* m *like a Ramping and a Roaring Lion.* And may manner of *Hurt be found upon them, becauſe they* lieve *in their God.*

But how many and great ſoever their Suffer- s are, they muſt Bravely reſolve to endure m: For without this Reſolution, They can- maintain the Poſt which they were appointed Defend. And if they deſert their own Cauſe en Evils preſs hard upon them, they are want- to their Duty when there is moſt occaſion to rt it. Then is the Hour of Tryal; and hen moſt eſpecially They ſhould obſerve the oſtle's Charge, *Watch ye, ſtand faſt in the Faith,* it *you like Men, be ſtrong.*

They that are entring into the Work of the iniſtry, and are deſirous to exerciſe the Holy nction, ſhould ſeriouſly conſider the Difficul- that will attend it, and the Troubles that l cleave to them through the Courſe of their ty. They cannot diſcharge their Truſt with- a declar'd Enmity to the Luſts and Paſſions Men. Therefore they will have a numerous rty engag'd in the cloſeſt Alliance and Combi- ion againſt them; and muſt ſtrive againſt in- erate Hatred and Prejudice.

And their Commiſſion it ſelf renders them Ob- ious to Diſgrace and Miſery. For the Adver- es of our Lord delight in Reproaching and In- ng his Servants; and if they can fix no other me upon them, they will make it a heinous

Crime, even to accept of his Commiſſion; And the Office it ſelf offends, much more muſt t Faithful Execution of it. They muſt therefo expect their Sufferings, as if they would unavo ably Fall upon them: and if they will conſtan Speak the Truth, they muſt patiently Suffer the Truth's Sake. And though they are compaſ about with Evils, they muſt,

Thirdly, Do the Work of an Evangeliſt. Nece ty is Laid upon us, yea, Woe is unto us, if Preach not the Goſpel.

And the Neceſſity increaſes, when ſinful Men h *to themſelves Teachers after their own Luſts:* A the heavieſt Woes will fall upon us, if we forb to Deliver *ſound Doctrine*, when the *unſtable* M titude are *Turn'd unto Fables. The Work of an vangeliſt* is directly oppoſite to the Buſineſs o *Falſe Apoſtle:* and whilſt Perverſe Seducers C rupt and Diſguiſe the Truth, the Miniſters of Goſpel ſhould *wait on their Miniſtry, and they* Rom. 12. 7, 8. *Teach on their Teaching, and they that Exhort on E hortation.*

We muſt ſtedfaſtly defend the awful Myſte of our Holy Religion, and endeavour to re them from the bold Abuſes of thoſe vain, op onative Men, that Profane them with their hallow'd Tongues, and bring them down to a vel with their abſurd Conceptions. We more Particularly guard Thoſe Articles that moſt vigorouſly Attack'd, and conſtantly A Thoſe Ineſtimable Truths, that are moſt co dently Denied. We muſt often and earneſtly culcate the great Duties of Life, and direct Endeavours againſt thoſe Faſhionable Vices, make the loudeſt Claims to Authority and Do nion. We muſt deliver to our Flock That

Go

ſpel which we receiv'd from Chriſt, without ſuming to Leſſen any Obligation, or to Con- l the Terrors, by which it is enforc'd. We ſt not ſpeak of Religion, as if it were an in- ferent Matter, nor ſuffer it to lie Looſe upon the nds of Men, to be ſcattered away *by every Wind ain Doctrine:* But muſt *ſow the Seed* where there *Depth of Earth* to receive it, and Lay it up as *Pearl of Great Price*, out of the reach of thoſe mptations that are offered to Bereave them of We muſt engage their Affections in Behalf of ir Duty, and thoroughly Convince them of Danger of Falling from it.

Thus ſhall we *Do the Work of an Evangeliſt*, a rk that deſerves our whole Time and Care, to which we ſhould entirely devote our ength. This is our unalterable Duty, amidſt the Changes and Chances of Life: A Duty t ought not to be diſpens'd with for the ſake ny Circumſtances of Time. Our Enemies are dy enough to Accuſe us for going beyond our ere, and interfering with Matters that do not cern us: But This is properly the Buſineſs of Calling; and if we are Intent upon this Em- ment, They cannot juſtly condemn us: But he World condemns us, we have a Righteous d that will juſtify us, and abundantly Reward if we *Finiſh the Work that he gave us to Do:* Therefore, *Laſtly*, We ſhould *make full Proof ur Miniſtry.* The Authority that is entruſted h us, is God's; and we are Injurious to Him, e Depart from it. We are not at Liberty to y from our Credentials, or contract the Extent our Commiſſion; but muſt Labour to fill up its aſure, and entirely anſwer the Will of him t ſent us.

The Beſt of us, in every Rank and Station, fa
ſhort of our Duty, and when *we have done All* tha
is in our Power, *we are but unprofitable Servan*
But there is more particular Occaſion for Perſ
verance in the Work of our Holy Function: The
are ſtill many things wanting, and ſtill freſh Pr
vocations to go forth into the Spiritual Conflict: an
every new Provocation obliges us afreſh, as if w
had Juſt receiv'd our Commiſſion, and were im
mediately Commanded by God to enter into th
Battle.

We are accountable for the Progreſs of Here
if we ſee it Ariſing, and yet neglect to put a St
to it; and the Souls that Periſh will be laid
our Charge, if we forbear to ſhew them the
Danger.

Whatever Services we may vainly Boaſt of, w
muſt not yet go out of *the Vineyard*, till our a
pointed *Hour is come*; but muſt reſolutely *Bear*
Burthen and Heat of the Day, till our Lord
pleaſs'd to call us. No ſpecious Pretence muſt re
der us ſlack in our Endeavours; but we muſt a
ways Believe, that there are yet many Duties
be done, before we can *make full Proof of our M*
niſtry.

To Quicken our Diligence in theſe Duties,
ſhall,

Thirdly, Endeavour to Enforce the Perfor
ance of them. And here I may propoſe the E
ample of our Enemies, as a ſtrong Inciteme
to Watchfulneſs and Induſtry, Patience and Pe
ſeverance in the important Buſineſs of our Ho
Calling.

How conſtantly does the Tempter watch ov
his intended Prey! How Patiently does H
wait for the faireſt Opportunities of Acce
Ho

ow frequently does He repeat his Invitations Sin! How eagerly does He embrace the firſt ndency and Inclination towards it! And, How ſely does he attend to his Work, till he has compliſh'd it!

And his Armies are not leſs Watchful and ligent, never forſaking their appointed Place, r neglecting the critical Moment, nor ſlackning Purſuit in the Day of Battle. Nor is s Diligence only to be obſerv'd in the Apoſtate irits, whoſe Active and Subtile Nature Quali- them for the ſpeedy Performance of their alicious Deſigns. For the Devil has other niſters upon Earth, almoſt equally Zealous Promote his Cauſe, and entirely ſubſervient his Purpoſe. What Pains and Conflicts do icked Men chearfully ſuſtain, for the Sake of great Deſtroyer! With how Quick an Eye do y ſpie out every Opportunity of Doing Miſ- ief! With how ſwift and ſure a Stroke do They prize thoſe unhappy Creatures, whom They ve mark'd for Deſtruction!

Theſe Examples ſhould Provoke us to be Vigi- t and Induſtrious in the Service of God: and ilſt we abhor the Evil which they Do continual- we ſhould imitate the Zeal with which they it. Our Love to the Church of God, ſhould rn with as ſtrong and lively a Flame, as their alice. Their Malice is *ſtronger than Death*, and *e cruel than the Grave: The Coals thereof are ls of Fire, which hath a moſt vehement Flame*, our ve ſhould therefore be a Fire that *cannot be own'd by the Floods, nor Quench'd by many Waters:* though the World would *give us all its Sub-* nce in exchange for it, the Price ſhould be *ut- ly contemn'd*, as unequal to our Love.

But if the Example of our Enemies does
Provoke us to Diſcharge our Duty, Let me P
poſe an Inviting Pattern for our Imitation. T
Bleſſed Angels that *ſtand before God and the L*
for ever and ever, Delight to guard the Souls
Men, and to *Miniſter to them that are Heirs of S*
vation. As *they Reſt not Day and Night ſaying, H*
ly, Holy, Holy, Lord God Almighty, which was, a
is, and is to come, ſo they act without ceaſing
the unſpeakable Benefit of their Beloved Char
and never faint in their Watches.

But behold a Watchman infinitely Greater th
the Angels! Even the eternal Spirit of God vouc
ſafes to be a Fellow-Labourer with us, and wa
with infinite Patience for the Succeſs of his L
bours, grieving at the Follies, and bearing
Perverſeneſs of Men. And we may ſay, with
verence, that *he watches in all Things, endures*
flictions, Does the Work of an Evangeliſt, makes f
Proof of his Miniſtry.

How then can we neglect our Truſt, ſince G
Himſelf thinks it not unworthy of his Care!
the Hills ſtand about Jeruſalem, even ſo ſtandeth
Lord round about his People, from this Time forth
Pſ. 125. 2. *Evermore.*

Shall not we *Keep our Eyes waking*, ſince *He t*
Keepeth our Sion will neither Slumber nor Sleep? Sh
Pſ. 121. 4, 5. we not rejoice to Defend the Flock of Chriſt, ſi
the Lord himſelf is alſo their Keeper, The Lord is t
Defence upon their Right-hand?

Let us conſider whoſe Souls they are that
committed to our Care. They are the Inhe
tance of Chriſt, our Saviour, which he Purcha
with an ineſtimable Price. They are his Pecul
Treaſure; a Treaſure Dearer to him than L
it ſelf; a Treaſure which he Redeem'd by Suffe

all the Agonies of Death. Let us remember
t he commanded us to watch over them, whoſe
e was one continued Watching for our Sakes,
who is always mindful of us, making never-
ſing Interceſſion for us. If we *endure Afflicti-*
in his Service, Let us Think of *That Bitter Cup*
ich he chearfully drank for our Cauſe: and,
us readily follow *the Captain of our Salvation,*
ough the Paths of Miſery and Shame, to the
rone of Glory and Happineſs.

Let us be Ambitious of *Doing the Work of an*
angeliſt, ſince the Goſpel which we Preach was
ught down from Heaven by the Son of God,
ſeal'd and ratified with his Blood.

And, Let us conſtantly endeavour to *make full*
of of that Miniſtry which our Lord Bequeath'd
us, as his final Legacy upon Earth, and by
ich he is *always Preſent with us, even to the End*
he World. What Horrors muſt Fill our Minds,
e Betray ſo great a Truſt! What Peace ſhall
enjoy, if we are True and Faithful to it! Our
nſcience will Daily applaud and encourage us,
e are Daily Watching. *A Joyful Light will*
ſe in the midſt of the Darkneſs, if we Patiently
ure Afflictions. The Goſpel will be our Com-
and Reward, if we ſincerely Preach it: And
ſhall Long to give an Account of our Steward-
, when we have *made full Proof of our Mini-*
.

Bleſſed are Thoſe Servants whom the Lord when he Lu. 12. 42
eth ſhall find Watching. Bleſſed are Thoſe Faith-
and Wiſe Stewards, that give his Houſehold their
tion of Meat in due Seaſon.

Bleſſed are *They that Keep the Commandments of*
d, and the Faith of Jeſus, and *overcome* the
mptations that cloſe them in on every ſide.

The

The ſame ſhall be cloath'd in white Raiment: Th
Names ſhall never be blotted out of the Book of L
The Lord their Saviour, *God Bleſſed for ever, ſh*
confeſs their Name before his Father, and before
Angels, and Place them *with him in his Throne*
ever and ever.

Religio

---

ligious Principles the Best Support of Government.

A

SERMON

Preach'd before the

UNIVERSITY

OF

OXFORD,

The *First* of *August.*

PROV. XVI. 12.

he Throne is Eſtabliſh'd by Righteouſneſs.

THE Experience of *Solomon* was gather'd by a Wiſe and Diſcerning Spirit, and drawn from the Strickteſt Obſervation the different Nature, and Properties of Things. Serm. XI.

He

He had attain'd to a Large and Exten
Knowledge of Good; and was alſo too nea
Acquainted with Evil: and having enjoy'd
Advantages that flow'd from the Former, he
alſo ſuffer'd the Miſchiefs that aroſe from
Latter. And as he was therefore capable of C
ducting us through the common Affairs of L
and the ſeveral Duties that belong to the Lo
Stations of the World, ſo he was more Particula
Qualified to treat of the Great and Import
Intereſts of Government.

Being ſeated on the Throne of *Judah*,
had from thence a Wide and Comprehen
View of all the Difficulties that attend a Cro
and the ſureſt Meaſures of Policy, to Direct
Head that wears it. He had ſeen the Succeſs
a well-order'd Government, and the various M
carriages of Sin and Folly. And as the reſult
his Experience, he declares that *it is an Abomi
tion to Kings to commit Wickedneſs*; that they
only Diſlike or Condemn it, but Hate it w
Abhorrence, and Caſt it from them as an Ab
mination; and then gives this powerful Reaſ
which always does or always ſhould preva
For the Throne is Eſtabliſh'd by Righteouſneſs:
Maxim that ought to be thoroughly Conſider
becauſe it is of Univerſal Concernment. For
Welfare of Society greatly conduces to the p
ſent Peace and Happineſs of Men. By this
whole Body of Mankind *is fitly Join'd together, a*
Eph. 4. 16. *compacted by that which every Joint ſupplieth, acco*
ing to the effectual Working in the Meaſure of ev
Part. And this beneficial Union which is ſoug
after by the Earlieſt Deſires and Inclinations
Nature, receives its Strength and Support fr
Government. This is the Head of the Bod
a

This diffuſes Life and Happineſs through all Members, like the River that ſent forth refreſhing Streams to water the Garden of d.

And Government, which was ordain'd by the ighty to Act under him, and diſpenſe his ſſings to his Great Family, the World, is Su-n'd and Kept in its proper State by Religion. is *bears up the Pillars of it*, and eſtabliſhes its utiful Order. But when this is withdrawn, it s the Sinews of its Strength, and falls an eaſy y to Diſorder and Confuſion. Society is then more a comfort to Mankind, but Languiſhes Declines apace; *its whole Head is ſick, and its le Heart faint.*

t is the Intereſt of every People that the Form Goverment ſhould continue, and be fix'd upon aſting Foundation. And whenſoever there is appearance of change, or whenſoever the Ad-iſtration of Publick Affairs paſſes from one nd to another, the Members of the Community oblig'd to preſerve the State, and uſe their noſt Endeavours to uphold it.

And though the Succeſſion of Princes may afford agreeable Proſpect, and the Generations to come y juſtly expect the ſame Protection, and the e Advantages, as their Fathers enjoy'd; yet Good Subject cannot but feel at leaſt ſome ſtir-g of Fear, ſome affectionate Concern, when *a rſing Father, or Nurſing Mother* is taken away, *The Breath of our Noſtrils return to God that e it.*

And in regard to the Memory of That Glori-Queen, That now Bleſſed Saint, which as on s Day chang'd an Earthly for a Heavenly own; as well as in regard to Her Royal Heirs and

and Succeſſors, I think my ſelf Oblig'd to ſh
what is the ſtrongeſt Support of Government,
what Principles will moſt effectually Maintain
And being directed by the Wiſeſt of Kings
Men, I ſhall not Endeavour to recommend
Temporary Principles that ſerve only for a D
and are adapted to Occaſional Changes and
volutions of Government; but the Eſſential Pr
ciples of Religion, that are liable to *no varia*
neſs nor Shadow of Turning, but like their Heave
Author are *the ſame, Yeſterday, to Day, and*
Ever.

In Purſuance of this Deſign, I ſhall

Firſt, Shew that Righteouſneſs eſtabliſhes
Throne, and moſt effectually anſwers the
and Deſign of Government. And,

Secondly, Shall Guard againſt thoſe Evil Princi
that ſubvert the Throne, and are deſtruc
of Government.

To Prove that Righteouſneſs Eſtabliſhes
Throne, and moſt effectually anſwers the
and Deſign of Government, I might urge the
ſtimony even of the Enemies of Religion;
we need not any farther Witneſs, ſince their
pious Suggeſtion abundantly ſhews the Dep
dance of Government upon Religion.

For they make it the Invention of Arbitr
Princes and Crafty Prieſts, to ſtrike an Awe
on the Deluded World, and keep the People
Subjection, by the Groundleſs Fears of a Fut
State.

How falſe ſoever this Suggeſtion is, it conf
at leaſt, that Religion enforces Obedience,
ſtrengthens the Bands of the Subject's Duty.

But leaving Our Adverſaries to be Condem
by Themſelves, and Confuted out of their O
Mout

uths; I ſhall proceed to prove, that Religion he firmeſt Foundation of Government.

The Subject's Allegiance is univerſally thought e then moſt ſtrongly ſecur'd, when it is ratified confirm'd by an Oath. And an Oath de- s all its Force from Religion, and is one of Higheſt and moſt Sacred Parts of it. It is a mn Appeal to God, and publickly calls upon to bear Witneſs to the Truth of our Promiſe, Puniſh us for the Breach and Falſhood of it. d when the Promiſe is made to his Vice-gerent, appeal to him, who alone is Superior to Kings, to whom only they are Accountable.

God himſelf has been pleas'd (if I may ſo ſpeak) ind himſelf with an Oath; and *becauſe He d Swear by no Greater, He Sware by Himſelf.* *Heb.6.* 13.

Men verily Swear by the Greater, even by him *ver.* 16. is the Fountain and Fullneſs of Power. And le Religion has any Influence over them, they *not alter the thing that is gone out of their Lips*, e God has ſet before them ſo Engaging an Ex- ple, and *to ſhew the Immutability of his Counſel,* *ver.* 17. *rm'd it by an Oath.*

But were there no God to Puniſh us, no Pro- ence to Watch over us; or were it poſſible to ſt the Belief of both; an Oath would be no e than a Ludicrous Trifle, cover'd with a Mock- mnity; and our Addreſſes to Heaven would s vain, as the Repeated Invocations of the uded Prieſts of *Baal.*

Religion conſiſts in an Acknowledgment of God, Governour of the World: and whoſoever be- es that *The moſt High ruleth in the Kingdom of* *Dan.* 4.25 , muſt alſo believe that *He giveth it to whomſo- he will.* And though the Power be Lodg'd Earthen Veſſels, or exercis'd by Perſons Infi- nitely

nitely Inferior to him, yet it is deriv'd from him
Rom. 13. 1. and *there is no Power but of God.* This Religious Senſe of a Providential Government, will incline the Subject to pay an aweful Reverence to his Prince, becauſe it reaches farther than his own Perſon, and is ultimately referr'd to the Divine Original, whoſe Image and Repreſentative He is. And He chiefly Repreſents him in the Glorious Attributes of Goodneſs and Power; the one, *a Terror to Evil Doers*, the other, an Encouragement to the Righteous.

And whilſt God is preſent with us in the Perſon of his Vice-gerent; The ſame Religion that makes us dutiful to God Himſelf, will alſo put us in mind of Our Duty to him, who acts in his Stead, and diſpenſes Rewards and Puniſhments in his Name. Our Obſervation of our Prince's Laws, will proceed from a due Regard to the ſupream Law-giver; and whilſt we *render*
Mat. 22. 21. *Cæſar the Things that are Cæſar's*, we ſhall by doing *render unto God, the Things that are God's.*

Religion fixes our Duty to our Sovereign upon a Certain Baſis, and derives our Obedience from the Nobleſt Motives; not from a Slaviſh Fear, not from an Occaſional Humour, not from a Mercenary Regard to Temporal Intereſt, but from a Filial Love and Reſpect to the Lord of Glory. Even in the Loweſt Station, and the Meaneſt Employment of Life, Religion groundeth the Performance of Duty, on a Foundation that reaches up to Heaven; it inclines Servants to perform it, upon that diſtinguiſhing Principle which is the Life of every Virtue, and the *Sweet*
Eph. 6. 5. *ſmelling Savour* of all our Sacrifices, even *Sincerneſs of Heart.* It withdraws them from the ſordid Views of pleaſing Men, and the ſelfiſh, diſin-
nu

ous Principles that regard only an outward ppearance; and raiſes them to a Glorious Am-ion, and a Generous Endeavour, to Pleaſe *ir Maſter which is in Heaven.*

And if Religion thus improves and enobles e Duty of Servants to an Inferior Maſter, w much Greater Influence will it have on our uty to the Supream Magiſtrate?

As he is Nearer to God, and more Imme-tely bears his Character; So we ſhall pay Obedience to him, as if God were directly receive it, and were to offer himſelf to our w.

And the Diſpenſations of Juſtice and Mercy, t proceed from an Earthly Throne, will almoſt deeply affect us, as if they came from the rcy-ſeat, or the Tribunal of Eternal Judg-nt.

An aweful Regard to God, and a prevailing ſe of Religion, poſſeſſes the Subject with that tice and Fidelity, which cannot be ſhaken by Temptation, but ſtands unmov'd againſt aſſaults of Danger, and the allurements of ereſt.

t was This Senſe of Religion which prevail'd the Minds of the Firſt Followers of Chriſt, le the Holy Fire that came down from Heaven s yet burning with the Pureſt Flame, and *the Lamp of God* wax'd dim in the Church of riſt.

There was no occaſion for any Obligation be-e the Chriſtian's Word or Promiſe; This he was a ſufficient Security, and indeed the ongeſt that could be given; For it ſtood faſt e the Word of God, and was a ſolid, ſtable ndation.

And even the worſt of Princes, Heathen, Pe
ſecuting Tyrants, might entirely have Bu
their Confidence upon it, and Laid themſel
down in Safety, in the Arms of the Perſecu
Chriſtians.

And as their Numbers increas'd, there
a daily addition to their Princes ſtrength: m
Hands were lifted up to Pray for the Publ
Peace, and bring down the Bleſſings of Hea
upon thoſe that *deſpitefully us'd* and evil-intrea
them.

When the Wiſeſt Lawgivers have fram'd
ſtricteſt Bands of Duty, and ſtudied to multi
Obligations upon the Subject, a Good Conſcie
has ſtill the ſtrongeſt Tie upon Him, and Obl
with the Greateſt Force. While This is ſe
on its Throne, and maintains its Juſt Autho
it continually Inculcates and Enforces Obedie
and is a ſurer Defence to the ſovereign Power,
all the Enſigns of State, than all the Guards
ſurround the Throne.

But when Conſcience is depos'd, and Reli
trampled upon, then Treachery and Faithfu
are Confounded. The Cloſeſt Obligations
craftily evaded, and it is hard to bind the
tor, even with Chains.

Whilſt I am endeavouring to recommend a
faſt Integrity, I cannot be ignorant, how
it is Cenſur'd, as rough and untractable
Guilty of Perverſeneſs and Obſtinacy, and
willing to Comply with the Sovereign's Comm

And it muſt be confeſs'd, that Integrity
ſtubborn to waver with every Wind, and
not yield up it ſelf to every Demand. Bu
it preſerves our Duty inviolable, and either
dily Obeys, or patiently Suffers. And the

ous Man having his Duty always in view, and ting with a conſtant Regard to one great Im- rtant End, muſt at length be eſteem'd and lued, becauſe He is ever the ſame, and under ery Change of Affairs, has an unalterable reſpect Virtue.

He may at an Inconvenient Time Diſpleaſe, eauſe He will not *Conform* to the Faſhions of e World: But his Virtue will obtain a fix'd d certain Approbation, when it has ſeen an finite Variety of Corrupt Faſhions paſs away; d will ſhine *as the Fine Gold*, when it has kept ſelf Pure and Unmix'd, even in the midſt of a eneral Corruption.

The Enemies of Government are ſenſible of e Security which it receives from Religious inciples, and therefore endeavour to deſtroy em, that it may be depriv'd of this excellent fence. And having Labour'd in vain to eraſe e Diſtinguiſhing Senſe of Good and Evil, and ot out the Principles that were deeply planted a Good Education; They now endeavour to event their Entrance into the Minds of Men, d deny the Growing Generation the Benefits Inſtruction, that the Notions of Virtue may be Infus'd into their Breaſts.

And could their Endeavours prevail, *the Seed-* of Religion would ceaſe, and the Unhappy uth of this Nation would be ſent forth, in ir Tender Age, into a Foreign Land, that y might never be acquainted with our Do- ine or Worſhip, but only be Taught to abhor Corrupt and Erroneous Religion, and then be- ve that Religion it ſelf is nothing elſe but Cor- ption and Error.

Being thus without Principles, and without G in the World, and therefore *Unſtable in all th Ways*, They would be fit to comply with the vil Meaſures, and have no check to reſtrain them fr Going to the utmoſt Extent of Iniquity.

But how much ſoever this Admir'd Policy m promote the wicked Deſigns of Subtle Stateſm yet it can never maintain the True Intereſt Government. For without Religion there is certain Obligation upon the People. They m perhaps pretend to Loyalty, and make the fair Shows of Obedience, while they receive Adva tages from the Favour of their Sovereign, while their Capricious Humour continues in o Point: But as ſoon as it varies from it (and ſo it will) or as ſoon as their Prince withdraws Tokens of his abus'd Favour, their Profeſſions Duty will vaniſh away; and They will Imme ately ſubvert the Throne, Who ſo Lately P tended to ſupport it.

That Obedience only is fix'd and certa which proceeds from a Senſe of Religion, a is Perform'd *for Conſcience Sake*. And the ſo reign Power can never be endanger'd by truly-Good Chriſtian, who never deviates fr his Duty, nor approaches to Sin, upon any C ſideration whatſoever. The faithful Diſcha of his Duty to God, is attended with a conſt regard to all the Offices of Life, and has a p vailing Influence over him, as a Subject, a Nei bour, and a Friend.

The Fear of God is ſo Powerful a Princi of Action, that it neceſſarily produces hap Effects; and is ſo mighty a reſtraint from S that it almoſt ſupercedes the neceſſity of any ot reſtraint.

Wh

When *Joseph* entered into Conditions with his brethren, he strengthened and secur'd his Engagement, with this assurance, *I fear God.* Ge.42. 18.

This Plainly intimated the Veracity of his promises, and the Certainty of his Performance, since the Fear of God would not Permit him to fail.

It was the Integrity of *Joseph* which, under God, inclin'd *Potiphar* to put an absolute Confidence in him, and *make him Overseer of his House* Gen. 39. 4. *and all that He had.*

And so Justly did *Joseph* answer this absolute Confidence, that no Temptation could move him to violate his Trust. Tho' he was solicited from Time to Time, to Injure him in his nearest Relation; and the Temptation was enforc'd with Decency and Safety; yet he positively refus'd to Comply with the sinful *Request that was made to him, day by day*; and gave this Faithful Answer to the Wife of *Potiphar*; *Behold my Master wotteth* Ge.39 8,9. *not what is with me in the House, and He hath committed all that He hath to my Hand. There is None greater in this House than I, neither hath he kept back any thing from Me, but Thee, because Thou art his Wife: how then can I do this great Wickedness, and sin against God?*

This Consideration was an effectual Guard and Defence against the violent Assaults of Sin; and though it endeavour'd to come in upon him, *like a wide Breaking in of Waters*, yet its Violence was check'd with this Impartial Reasoning, and the *Proud Waves were Stay'd.*

When He was falsely accus'd, *and cast into Prison, a Place where the King's Prisoners were bound*, which was the Effect of his Integrity, that *the Keeper of the Prison committed to Joseph's hand all*

the Priſoners that were in the Priſon, and whatſoev
They did there, He was the Doer of it. The Keep
fear'd not his Eſcape, nor ſuſpected that he cou
Ge 39. 20. ever betray his Truſt, and therefore *Look'd not*
22, 23. *any Thing that was under his hand.*

The ſame Principles poſſeſs'd the Heart
David, and kept him Stedfaſt in his Duty, wh
the Injurious Behaviour of *Saul* almoſt ſeem'd
cancel all Engagements, and diſſolve the Relati
between the Subject and the King. His Conſc
ence told him that it could not be diſſolv'd, a
oblig'd him to Protect his unnatural Enemy, t
his Servants prompted him to embrace the oppo
tunity of Deſtroying him; and all the Motives
Revenge preſented themſelves before Him.
ſtay'd his Servants, and govern'd his Paſſion, w
theſe mighty words. *The Lord forbid that I ſho*
do this thing to my Maſter, the Lord's Anointed,
ſtretch forth my hand againſt him, ſeeing he is
Anointed of *the Lord.*

Nor did he only avoid this opportunity of R
venge; But He again watch'd over and preſer
his Injurious Sovereign, when all his Guards, a
even his Fears and Suſpicions were aſleep.

Such is the Fidelity that proceeds from R
ligion!

And we may behold it in one Inſtance more
Daniel, greatly Belov'd, an Iſraelite rais'd fro
State of Captivity, to be near the Throne of
bylon, and only Leſs than the King.

Would the Time Permit me, I could dwell
on this great Example, to admire the amia
Goodneſs that ſhone forth from this glori
Height, when he was *the firſt of the Three Preſid*
that were ſet over an Hundred and Twenty Princes

His Faithfulneſs continued untainted, even in Idolatrous Court, and ſtood the Teſt of the ereſt Examination, ſo that Malice and Envy *ld find none Occaſion againſt him, nor Fault; for-uch as there was not any Error or Fault found in* , and his Prejudic'd Adverſaries were forc'd confeſs, that *they could not find any Occaſion a-inſt this Daniel, except They found it againſt Him, ncerning the Law of His God.*

How Happy was the Man, whoſe only Crime as Religion! and How ſecure the Throne that as ſupported by ſo Faithful a Miniſter!

And if the Religion of the Subject Eſtabliſhes e Throne, it muſt receive a yet firmer Securi- from the Religion of the Sovereign. And in-ed the Sovereign ought to encourage Religion, nce his Happineſs depends ſo much upon it. nd the Example of a Prince does greatly en-urage it, and give Strength and Authority o it.

Righteouſneſs lifts up its Head with an un-aunted Chearfulneſs, and appears *in its full rength*, when it enjoys the Benefits of his Pro-ction; and Wickedneſs is abaſh'd and aſham'd, nd its Inſolent Confidence is turn'd to Confuſion; *r a King that ſitteth in the Throne of Judgment, attereth away all Evil with his Eyes.* His Piety enders his Laws effectual, and is it ſelf, a prevail-g Law. The Hearts of Men are wrought upon nd deeply affected by it, and delight to pay an Obedience to it. For Goodneſs attracts the Love nd Admiration of Mankind, even when it ap-ears in a meaner Station, and adorns a low Eſtate. And its Influence is much more engage-ng, when it is ſeated on a Throne, and diſplays t ſelf from ſo advantageous a Situation. It adds

a Dignity even to Majeſty it ſelf, and caſts Glory round the Crown.

When the King acknowledges his Dependan on a Superior Power, and humbles himſelf Prayer before an Heavenly Sovereign; and wh the Miniſters of his Court declare with Unit Voices, that *Both Riches and Honours come fr God, and He Reigneth over all:* This Revere Submiſſion gives us a Lively Idea of the Daily Se vice of thoſe Perfect Spirits that *worſhip him t Liveth for ever and ever, and caſt their Crowns bef the Throne.*

The Throne reſembles *the Mercy-Seat*, wh the Power of the Prince is exercis'd in Works Juſtice and Mercy. This gives him a Glorio Name, the deſirable Title of Father of his Pe ple, or (which is yet Greater) Father of t Poor. His Righteouſneſs cloaths and adorns h more than *the Ornaments of Gold upon his Appare* and *his Judgment is as a Robe, and a Diadem.*

The Righteouſneſs of the Prince not only mak his Days Proſperous, and his Reign Happy; b extends its Influence beyond the Time of his Lif and continues to bleſs his People after his Depa ture from them.

And we ſtill enjoy the fruits of Righteouſne which were ſhed upon us by our Late moſt Gra cious Sovereign.

Becauſe *her Hands were lifted up* in Devout Sup plications to the Almighty, Therefore did ou Armies Prevail. *Her Alms fought for us againſt o Enemies, better than a mighty Shield and ſtrong Spea* The Children of the Poor receiv'd their Dail Food, and neceſſary Inſtruction from her: Th Orphans were adopted by *One Greater than Pha raoh's Daughter*: And the Royal Mother delight

to give this affectionate Charge, *Take this Child, Nurse it for me.*

The Breasts of her Charity gave Suck to ousands of Helpless Infants; and *the rising Ge-tion* will know their Duty, because she *bred up in the Nurture and Admonition of the Lord.* May every Ear that hears her Name, for ever s it. May the grateful Remembrance of Her r die. And may every Prince that sits upon Throne, study to make Himself and his Peo-Happy, by imitating her Glorious Example!

Having endeavour'd to shew that Righteousness blishes the Throne, and most effectually an-rs the End and Design of Government; Let

econdly, Guard against those Pernicious Prin-ciples that subvert the Throne, and are destructive of Government.

have detain'd you so long already, that I can ly mention them; but, Barely to mention is enough to make you abhor them.

The First, and most Obvious, are those Per-ous Principles, that remove the Foundations eligion, and deny the Being of a God. Could e absurd Opinions prevail, Fidelity and Justice ld cease, and the distinction between Right Wrong would be lost in Confusion. The erties of Men would have no Fence to Secure n, and the Precarious Title to an Inheritance ld be resolv'd into Present Possession. Power btain and defend it, would give the only t, and that would continue only, till a ger Power could take it away. There would o Restraint from Injuries, but Temporary venience; no Obligation to Peace and Quiet-

nes,

neſs, but Occaſional Intereſt and Advant
The Largeſt Property would be the moſt Invi
Temptation, and therefore the Poſſeſſion o
Crown, the moſt dangerous Poſſeſſion.

The Zealous Advocates for an Imaginary S
of Nature, may eaſily conjecture what Diſcr
would ariſe from a Lawleſs, Atheiſtical Pe
War and Deſtruction would ſpread it ſelf
every fair Ground, every goodly Inheritance;
the whole World would become *a Field of Blo*

It is the Intereſt of every Prince and Peopl
put a Stop to theſe Fatal Principles; and not
to diſcourage Atheiſm it ſelf, but every Appr
towards it.

It may indeed be impoſſible that Atheiſm ſh
entirely prevail; but the Throne is Shaken
Endanger'd by Profaneneſs and Irreligion.
while the Subjects have Looſe and Impious No
of God, and ſpeak Contemptibly of him, they
not duly reverence their Sovereign, or be ſt
bound in their Allegiance to Him.

It is alſo to be fear'd, that a Scornful Negl
God the Son, and an avow'd Denial of his
nity, may produce as Dreadful Effects as
the Denial of God the Father. If we reno
the Authority of Jeſus Chriſt, the Author
Reveal'd Religion is abſolutely Cancell'd; a
we fall into Deiſm, we ſhall not be very R
from Atheiſm it ſelf. And whatſoever Profe
of Loyalty may be made by the Acc
Authors of theſe Principles, they cannot pr
from a Juſt Regard to their Duty, but from a S
Deſign to recommend their Wicked Opinions.

We are alſo to guard againſt Thoſe Repub
Doctrines, which derive all Power from the
ple.

This ill-grounded Aſſertion, that Kings receive r Authority from their Subjects, is highly In-ous to God, and diſclaims and caſts off his Go-ment of the World. It attempts to Depoſe *God of Order*, and ſet up in his ſtead, an un- Multitude, the Authors of Confuſion.

Sincere Reſpect to our Sovereign is incon-nt with this vain Opinion; for it cannot riſe higher than the Fountain of his Power; and e that is ſuppos'd to riſe from the very Dregs Mankind, they muſt neceſſarily have but a low em for him. They cannot pay Homage and erence to their own Creature, or fall down re the Work of their own Hands.

Having made themſelves the Proprietors of er, and their Prince no more than the Stew-and Manager of it, they will pleaſe themſelves a wanton Diſpoſal of the Stewardſhip, and him out of it, whenſoever their uncertain mour prompts them to it.

The Papal Inſolence and Tyranny has been ly abhorr'd for removing and pulling down gs, at its Arbitrary Pleaſure. And the Inſo-e of the People would be yet more Intolerable, his Doctrine ſhould obtain in the World, and ry Kingdom would be ſubject to an Innumer-e Multitude of Tyrants.

There is yet another Principle which ought to voided, as deſtructive of Government, name-That which makes an abſolute Allowance to Sincerity of every Man's Perſwaſion, and es the whole of Religion, and the great Affair Eternal Salvation, upon the Authority of every vate Judgment.

I ſhall not now inſiſt upon its contradicting Article of our Church, which the Authors of it

it have frequently Subſcribed to: I ſhall not deavour to ſhew how fruitful it is of Err ous Sects, and Impious Hereſies, and how nu rous a Spawn of Licentious Opinions muſt ceed from it: But ſhall only Inſiſt upon the nicious Influence it has upon the State.

If the Sincerity of Mens preſent Perſwa will Juſtify them in all their Conſequences, more ſtrongly they are perſwaded, ſo much more abundantly will they be Juſtified. An they are hurried on to the Commiſſion of any Action, the Strength of the Impulſe will San the Crime. And if they think it their Dut Overturn the Government, or (which I men with Horror) to Murder their Sovereign, unwarrantable Opinion will abett and ani them in their Pernicious Practices; and encou them to commit theſe Abominable Iniquities *greedineſs.*

Let it therefore be our conſtant Endeavour check the Growth of theſe fatal Principles.

Let us poſſeſs ourſelves with a juſt Value for happy Conſtitution, and as we tender our Pri Intereſts, Let us zealouſly promote the Pub Welfare.

Let us ſupport the Monarchy by the Princi of our excellent Church; and Let us beſeech to continue them Both, a Defence and Supp to each other.

Let Peace and Concord be (as it has alw been) the Ornament of this Place: and, Le ſhew our regard to Government, by diſcharg our Duty to God, for *the Throne is eſtabliſh' Righteouſneſs:*

Which That it may alway be, God of his finite Mercy grant, through Jeſus Chriſt Lord.

e Inſinuations of the Tempter Falſe, and Pernicious to Human Liberty.

A

ERMON

Preach'd at

Beeding in *Suſſex.*

GEN. III. 4, 5.

d the Serpent ſaid unto the Woman, Ye ſhall not ſurely die.
r God doth know, that in the Day e eat thereof, then your Eyes ſhall be open'd: and ye ſhall be as Gods, knowing Good and Evil.

THE Immediate Succeſs of this Temptation, and the Fatal Conſequences of it, lead us to enquire into its Nature Force.

It

It was offer'd by the great Deceiver to the Mother of Mankind, whilst She as yet enj her Innocence, and bore the lively Image of Maker.

This subtle Spirit was throughly acqua with the Arts of Insinuation, and knew most proper Method of applying himself to and the most likely way to obtain a favou Hearing.

This once glorious Being, with an innum ble Company of Angels, *fell from their first E into the Land of Darkness* and Misery, thr Pride and Ambition: And being moved Envy at the Happiness of Man, The Lord o new Creation, He was willing to believe he might undermine his Happiness, by the Temptation, and make his Pride *an occas Falling.*

To accomplish this accurs'd Design, he on the Form of *a Serpent, that was more* Gen. 3. 1. *than any Beast of the Field*; and drawing ne our Common Parent, he pretends to enquire her State and Condition, Whether the Cr had given her an unlimited Power to enjo the Fruits of the Garden, or whether he had any Reserve.

The Woman naturally returns a suitable swer to his Enquiries, giving a particular count of the Divine Bounty, and also of the serve of one Only Tree, adding withal, th Gen. 3. 3. she presum'd *to Touch it, she should Die.*

The Tempter presently charges her wi vain and credulous Fear, Laughs at the Pro tion, as an unreasonable Restraint, and th nalty denounc'd, as an impotent Threat He encourages her to entertain Injurious No

od, and believe that his Decree was a Par-
and Arbitrary Impoſition, contriv'd only to
her and her Husband in Darkneſs, and
ent their Riſing to an Equality with him, in
dom and Knowledge.

When ſhe heard this Flattering Repreſentation
e, by a ſeeming Friend, with a Pretended
ard to her Intereſt, for the Enlargement of
Liberty, and Improvement of her Know-
e; ſhe open'd her Heart to receive the Fa-
-pleaſing Inſinuation, and gather'd the Fruit
was Beautiful *to the Eye*, and full of the
aſures of Wiſdom.

ut her Experience quickly told her, that *Eccl.* 1. 18.
*uch Wiſdom is much Grief, and he that increaſ-
Knowledge increaſeth Sorrow.*

he Eyes of our Firſt Parents *are Open'd*; but
s only to Behold *their Nakedneſs*. They are
ubled at the Preſence of the Lord their God,
afraid to hear *the Voice* of their Maker.

The Trees of the Garden, that were their
ſant Shade, are now but a vain and imper-
Screen to hide Them from his Face. *The
nd is accurſed* for the ſake of their Sin: and
Fruits of it are *eaten in Sorrow. Thorns and
ſtles it brings forth*, to weary the Strength of
n; and He Toils and Labours to ſuſtain Him- *Gen.* 3. 17,
, and Earns his dear-bought Bread by *the* 18, 19.
at of his Face.

nſtead of being Equal with God, He haſtens
eturn to Corruption, and *his Soul cleaveth to* *Pſ.* 119 25
Duſt, from whence he was Taken.

The unhappy Partner of his Guilt is Doom'd
Miſery, and delivers down an Inheritance of
e to her wretched Poſterity.

She

Gen. 3. 16. *She Conceives in Sorrow*, and passes throu
Multitude of Deaths, before She can bring
Children into Life; and every tender M
derives from Her a dreadful Variety of P
and Agonies, and as often as she multiplies
ceptions, multiplies Sorrows.

As soon as the fruitful Curse is pronounc'd
condemn'd Criminals are driven out of Para
and dare not look towards that Happy P
becauſe the Entrance is guarded with *Cheru*
Verſe 24. *and a Flaming Sword.*

Before them is a World of Misery, and
are Compass'd about with an Host of E
with a Conſumption and Fever, with Blaſting
Mildew, with Peſtilence, Famine and the S
with Madneſs and Blindneſs, and Aſtoniſhme
Deut. 28. 22. 28. *Heart.*

And before they have measur'd out *the*
of Life, One of their Sons is slain by the u
tural Hand of His Brother; and the Oth
driven over the Face of the Earth, and hid
Gen 4. 14. *the Face of God, and is a Fugitive and a Vaga*
flying from every Man, as his Enemy, an
vain endeavouring to fly from himself, a
greatest Enemy.

Behold, These are the Fruits of Ambi
Gen. 3. These we gather from *the Tree that was ple*
to the Eyes, and a Tree to be deſir'd to make one
Thus *our Eyes are open'd!* And Thus we B
as Gods!

This fatal Experience, one might justly t
should be enough to discourage us from a
cond Attempt, and to defeat the Force o
Temptation.

But, Alas! The Enemy still prevails by
same deceitful Means; and his Industrious A

o were never more Induſtrious than in this
n-glorious Age) Reaſon in the ſame manner
eir Maſter did, and mightily prevail with the
apons of *the Great Deſtroyer*.

Hath God (ſay They) reſtrain'd your Li-
y by forbidding you to Taſt the Fruits of
and hath he aſſured you that *if you do this,*
ſhall Die? Let not theſe arbitrary Injunctions
Bounds to your Will, or confine your Power
Acting.

ither he has forbidden theſe things, becauſe
Envies your Happineſs, and will not permit
to enjoy them, leſt you ſhould be as Happy
Himſelf; Or perhaps you are Impos'd upon,
a falſe Report of his Laws, and he has not
y enacted them: But They were contriv'd
ſome crafty Prieſts, to gain Dominion over
credulous People: or they were publiſh'd
ſome Tyrannical Prince, to bind his Sub-
in Chains, and keep them in entire Sub-
on.

ou have heard, indeed, that *you ſhould Sure-*
ie, if you ventur'd to Indulge your ſelves in
ſures; and have ſtrook a Damp upon the
forts of Life, by the Expectation of a Future
e, and the Fears of Damnation. But theſe
vain and groundleſs Fears, inſtill'd into you
he Weakneſs of Infancy, confirm'd by the
udices of Education, and daily inculcated
improv'd by a Mercenary Sett of Men, that
by your Credulity, and frighten you into
mpliance with their Demands.

ut, *Quit your ſelves like Men, Be ſtrong*;
off the Shackles that have been bound upon
; and learn to Think and Reaſon freely.
not Religion any longer enſlave you: or if

you think it convenient to Profess some Sort Religion, Let every Man believe as he plea and be his own Priest and King: For this is y natural Right, which neither the Civil Magistra nor the Pretended Ministers of God should e encroach upon.

Let not the vain Distinctions of Good and E trouble you with imaginary Scruples: But bol perswade your selves, that Right and Wr are the same, and there is no difference

Eccl. 9. 2. *tween Him than Sweareth, and him that fea an Oath.*

Then you will be *as Gods*, and become *one of the Princes.* We are born to deliver from your ancient Bondage, and take off *the I which neither you, nor your Forefathers were ab bear.* We have found out the Cheat that pass'd upon the World, and detected the Per that contriv'd to delude it. And if you embrace our generous Principles, you may escape out of Darkness and Ignorance, and translated into a glorious State of Liberty."

Thus do these Blasphemers Reason, or pret to Reason, and thereby deceive themselves others, to their Eternal Perdition.

It were hardly pardonable to repeat their pious Words before a Christian Assembly, o defile this Sacred Place with their Treache Insinuations, were it not necessary to detect t Fallacies, and put a Stop to these growing E

Hard indeed it is, that the Certainty of the G should be daily question'd, after a Trial of Se teen Hundred Years; and we should be forc *lay again the Foundation that has stood sure for so Ages*, and to inculcate the first Principles of C stianity, as if they were but just publish'd to World.

But the Perverſeneſs of Men compels us to maintain the Validity of our Great Charter, and to aſſert its Truth and Authority, notwithſtanding it has been often aſſerted, and juſtly maintain'd. *O Lord, thy Word endureth for ever in Heaven:* Pſ. 119 89 But theſe Deceivers treat it with Contempt, as if it were weak and unſtable as the Waters. *Thy* ver. 90. *Truth remaineth from one Generation to another; thou haſt laid the Foundation of it deeper than the Foundations of the Earth*; and *it ſhall abide* and continue immoveable, when that glorious Building, the World, ſhall be diſſolv'd. *The Sun ſhall be darkened, and the Moon ſhall not give her Light; the Stars* Matt. 24. 29. *ſhall fall from Heaven, and the Powers of the Heavens ſhall be ſhaken:* But thy Holy Ordinances ſhall remain to all Eternity; and the different Characters of Good and Evil, ſhall never paſs away. May thy Holy Spirit direct *the Words of my Mouth, and the Meditations of my Heart*, while I Pſ. 19 14. endeavour to ſhew,

Firſt, That the Suggeſtions of Infidelity are Falſe. And,

Secondly, That they enſlave the Sons of Men, inſtead of ſetting them at Liberty.

And, *Firſt*, It is ſuggeſted, that Religion is a Cheat invented by Subtlety, and enforc'd by Power. This Suggeſtion is not only Falſe, but impoſſible to be True. For we find the Belief of a God is in all the Corners of the World, and ſpread over all the Families of the Earth. *There is neither Speech nor Language, but* his Name *is* Pſ. 19 3. 4. *heard among them. Its Sound is gone out into all Lands*, and reaches *to the Ends of the World*: Nor has it lately extended it ſelf, but univerſally

prevail'd in the earliest Ages, and has maintain'
its Possession from one Age to another. No Na
tion or People *has been hid* from the Knowledge
it: The most Stupid and Ignorant have receiv
it, and the most Wise and Prudent have alwa
retain'd it.

It has not only been communicated to Cou
tries bordering upon one another, but to t
most distant Regions that held no Correspondenc
with each other; and has reach'd farther tha
the most extensive Trade, or the widest Conquest

If Religion were a Cheat, how could we a
count for this Early, this Lasting, this Univers
Possession?

Who was the first Deceiver? *The Father*
this successful *Lie*. What Means did he use
spread the Delusion? Or how did he captiva
and enslave the Minds of Men? How cou
Priest-Craft prevail, before there was any Religi
profess'd, or any Belief of a God? In what A
or Country did the Deceiver live? What Prince
Favour did he enjoy? Or how did he possess h
deluded Prince with an Opinion, that the R
ligious Cheat would promote his Interest?

And if his Prince were thus perswaded, Ho
did he *bring every Thought* of his Subjects *into Ca*
tivity to this new Opinion? But if his Subje
were easily subdued, How did he diffuse t
same Belief into every Country of the World
How did he impart it to People and Natio
that he never saw or heard of?

Did the Error pass in an Instant from o
End of the Earth to the other, or was
propagated by Degrees? Did a sudden Fe
seize at once upon all Mankind, and the Alar
surprize every Kingdom with the Swiftness of

Though

Thought, and bring them into Subjection in a Moment?

Were the neighbouring Princes let into the Secret, or were they equally deceiv'd with other Men? If they were acquainted with the Cheat, Why did they not discover it to their Posterity? Why are the greatest of Sovereigns enslav'd by Religion, as well as the Meanest of their Vassals? And, Why do they fear and tremble in the Midst of their Feasts and Triumphs?

If Religion be a State-Contrivance, Why is it not taken up and laid down at Pleasure? Why is it suffer'd to obstruct the Measures of Ambitious Men? Why does it clog *their Chariot-Wheels*, and controul their Power?

If it be a Secret lodg'd in the Breast of the Priests, How is it preserv'd amongst so large a Number, so great a Variety of Men? How comes it to pass, that the Combination was never broken, the Trust never betray'd by *False Brethren?* Was there never a *Judas* to divulge the Fraud? Have they been always Faithful to each other? And, Has no Difference, no Bribe tempted or provok'd them to discover it? Are there not Men of Loose Opinions, and Atheistical Dispositions, even *in the House of our Friends?* And is there not Reason to suppose, that some of them would pull off the Masque, and open the Secret that has been hid from Ages?

These, and many more Questions might be offer'd to our modern Infidels, which they can never Answer, and therefore should no longer continue in Infidelity.

But it is farther suggested by These Wicked Men, that Morality is only an empty Name; and the Distinction between Good and Evil is not Essen-

tial to the Nature of Things, but grounded on
upon Imagination. This Impious Doctrine th
endeavour to maintain, and would fain perswa
themselves, that the Notions of Vice and Virt
are False Prejudices and *Idle Tales* infus'd in o
Infancy, and confirm'd and establish'd by freque
Use. And if the Children of Men (say the
would generously exert themselves, and enqui
into these prevailing Opinions, they would fi
them as groundless and uncertain, as any oth
Customs of their Country.

Thus they perversly argue; but notwithstan
ing these Assertions, I will be bold to say, th
Good and Evil were eternally different in the
own Natures, and can never lose their essenti
Properties, though these Libertines labour to alt
their Names, and *call Evil, Good; and Good, Ev*

Beside those positive Laws, that derive th
Authority from the express Command of God
his Vicegerent, and which relate only to indiffe
ent Matters, which would still have remain'd I
different, had they not been commanded or fo
bidden; there are other Laws of Eternal Oblig
tion, depending upon the unchangeable Natu
of God, and no more subject to change, than
infinite Perfections are. Even those that had nev
heard of the Revelation of God, nor seen the La
deliver'd to *Moses* had yet *a Law written in t*
Table of their Hearts, and having *no other Law, w*
a Law unto themselves; their Conscience bearing witn
Rom. 2. 13, *and their Thoughts accusing, or excusing them*, as th
14. observ'd, or neglected the natural Principles
Right and Wrong.

If there were no Difference between *the Sac*
of Abel's *Sacrifice*, and the unnatural Murder co
mitted by *Cain*, *Why did* Cain's *Countenance fal*
Befor

fore the Almighty had reprov'd him, did not his nſcience tell him, that *if he did well he ſhould be* Gen. 4.
pted; if he did not well, Sin would lie at the Door?
d did not his angry Judge reaſon with him after-
rds on a Suppoſition, that he knew this certain
uth, and was convinc'd by his own Heart, of
Equity of the Divine Proceedings?
We muſt conclude, that *Judas* had offer'd Vio-
ce to Nature, and ſear'd his Conſcience, before
could prevail with himſelf *to betray his Lord and*
ſter for Thirty Pieces of Silver; and yet, tho' he
in'd to ſuch a high Degree of Wickedneſs, yet
remaining Light of Reaſon ſhew'd him the
inouſneſs of his Guilt, and the Horror of it
'd in his Face. Tho' he was ſupported by *a*
d of Men, and by the Authority of *the Prieſts*
Elders, and was in full Poſſeſſion of the Re- Matth. 27.
rd of Iniquity; yet he could not bear the
arge that he brought againſt himſelf, but was
demn'd to immediate Perdition, by the irreſiſti-
Force of his own Conviction.
What aileth thee, O Belſhazzar, *that thy Counte-*
ce is chang'd, and thy Thoughts trouble thee?
hou King of Babylon, that *the Joints of thy Loins*
loos'd, and thy Knees ſmite one againſt another?
t thou not exalted to the Higheſt Power, en-
mpaſs'd *with Thouſands of thy Lords, thy Wives,*
thy Concubines! and praiſing thy mighty *Gods* Dan. 5.
Gold, and of Silver, of Braſs, of Iron, of Wood,
of Stone? Whence then ariſes thy Fear? Is
re any other God to puniſh thee? Is there any
ifference between *the Veſſels of the Temple*, and
y other Gold? Our modern Heroes in Infidelity
uld tell thee, there is none; but thine own
nſcience aſſures thee there is.

But to indulge a while the vain Humour these Men, we will suppose (pardon the Supposition) that it were no longer *an Abomination Kings to commit Wickedness*; that the whole Order Virtues were forbidden, and the whole Body of V establish'd by Law; would these unnatural La deface the Difference between Virtue and Vi or change our Opinion of Good and Evil? W the most enormous Sins dignified and distinguis by all the Honours that the World could shed up them, would they become truly Glorious, and treated with real Esteem and Regard? wo Virtue become shameful and ignominious? wo it sculk and hide it self *in Dens and Caves of Earth*, to conceal its *Confusion of Face?* would the illustrious Criminal be condemn'd at his o Tribunal, and dread the Sentence of his imp tial Breast, even in the midst of the loud Applau of a corrupted Multitude? and would not V tue lift up its Head and bravely assert its o Honour, even in the lowest Place of the Dunge and under the heaviest Weight of Infamy t could be cast upon it? Could Theft or Mur ever obtain an unfeign'd Approbation? Could gratitude and Treachery procure the Love Mankind? In answer to these Questions I m justly say, that Good and Evil depend not up any arbitrary Law or Custom of Men; and Judgment of them cannot be revers'd, or alte at our Pleasure; Evil would still be Evil, tho were adorn'd with the Glory of a Crown a a Kingdom, or of all the Kingdoms of World; and Good is founded on so sure a stable a Foundation, that it cannot be remov *be the People never so impatient, be the Earth ne so unquiet.*

Havi

Having ſhewn that the Suggeſtions of Infidelity
False, I proceed,

Secondly, to ſhew, That they enſlave the Sons
of Men, inſtead of ſetting them at Liberty.

As the Tempter knows the Methods of ap-
aching to our Hearts, and gaining an Intereſt
our Affections, ſo he is thoroughly convinc'd,
t Youth is fond of Liberty ; and therefore
ly perſwaded to caſt off any thing that ſeems
be a Reſtraint ; and his unwearied Agents,
fectly commiſſion'd and inſtructed by him,
reſent the Condition of Young Men as irkſom
tedious, ſtraiten'd and confin'd by the injuri-
Severity of Parents or Guardians ; and as
as they are capable of acting for themſelves,
endeavour to perſwade them, that they have
kept in a State of Darkneſs, and denied the
oyment of thoſe agreeable Pleaſures, which
Men can no longer enjoy, and therefore
ugh Envy deny to thoſe who are capable of
oyment.

Purſuant to this Scheme of Liberty, they tell
m, the Articles of Faith are only Bands and
ckles contriv'd to confine Reaſon if ſelf, to
troul their generous Will, and cramp and
due their Affections ; and if they would once
vely ſhake off their Fetters, and amend or
cel the Articles of Faith, then they might
k to the full of Pleaſure, and obtain an abſo-
Dominion within themſelves.

Let us therefore ſuppoſe them to be influenc'd
his Show of Reaſoning, and behold them in
ſſion of this imaginary Liberty. When they
e laugh'd away the Articles of Religion,

ſuper-

ſuperſeded the Dictates of Reaſon, and tramp
upon the Power of Conſcience, are they then re
free? Are they not compel'd to believe the gro
Abſurdities, becauſe they will not believe in G
Are they not enſlav'd to their own ſingular O
nions, while they pretend to the extraordin
Privilege of Thinking freely? Are they not lia
to ſudden Fears, even in the Midſt of their lou
Laughter? And does not their Conſcience o
awake to torment them?

But ſuppoſing their Reaſon and Conſcie
were entirely ſubdued, they have chang'd t
Maſter indeed, but yet they are Slaves; inſt
of following the Guidance of Reaſon, they
forc'd to ſubmit to the violent Commands of
irregular Will, and are carried to and fro
their perverſe Affections. Every Paſſion has
arbitrary Power over them; and whilſt they
drawn ſeveral Ways by their impetuous Deſi
they are *ſawn aſunder* by different Luſts.

Covetouſneſs will hardly permit them to anſ
the Neceſſities of Nature, and yet Intempera
requires an immediate Compliance with its ex
vagant Demands.

Ambition puts them upon the utmoſt Stret
to reach after thoſe vain Objects that are pl
above them, and at the ſame Time makes t
ſtoop to the meaneſt Practices, and grovel in
Mire to compaſs its wicked Deſigns.

Their *Pride* gives them the quickeſt Senſe
every Appearance of an Injury, and lays t
at the Mercy of every ſeeming Provocation;
tho' *in this Life only they have Hope*, yet they n
hazard This their only Hope, to procure Sa
faction for every trifling Affront.

Dr

unkenneſs allows them no Reſpite or Abate-
, but over-powers their Faculties with con-
l Draughts. It will not ſuffer them to wait
their Appetite returns, or allow them the
ſure of allaying natural Thirſt; it ſwallows
the Grave, and can no more be ſatisfied than
and Deſtruction, which are never full. Ha- *Pr.27. 20.*
overwhelm'd them in Pollution, it will not
it them to liſt up their Heads, or recover
Opportunity of Thinking, leſt they ſhould
ne.

Their Condition reſembles the wretched Fate
Nebuchadnezzar King of *Babylon*, when *an Holy* *Dan. 4.*
came down from Heaven, and pronounc'd the *13. 16.*
nce, Let his Heart be chang'd from Man's, and
Beaſt's Heart be given unto him.
nd the Sins of *Uncleanneſs* lay at leaſt an
l Weight upon them, and bring them under
heavieſt Yoke of Bondage. The firſt Com-
nce with them weakens their Power, and every
etition gives their Vices a greater *Dominion*
them. They are no longer capable of *chooſing*
or refuſing Evil, but are given up to the
e Diſpoſal of *that Evil Spirit*, that *poſſeſſes*
. Though *the Houſe of the ſtrange Woman*
e Way to Hell, tho' *her Paths go down to the* *Pro.7. 27.*
lers of Death, yet they daily bind themſelves
r in her Chains, and ſhut the Doors of their
on, that they may not eſcape. They are not
urag'd at the dreadful Proſpect; but are
l of embracing their treacherous Enemy,
ſhe hath caſt down many wounded, yea many *Pr. 7. 26.*
Men have been ſlain by her.
here cannot be a greater Proof of the Sla-
of Sin, than the Difficulty of overcoming
il Habit, and turning the Bent of this ſecond
Nature.

Nature. They cannot pretend to expect Assistance of the Holy Spirit, for they have mo at his Assistance, and denied his Being; and without his Aid the best of Men can do not

How fruitless then are the Labours of t that are wearied with the Burthen of Wic ness, and yet cannot implore his Almighty A to lift them up out of the Pit of Corrupt

Job 8. 11. *Can the Rush grow up without Mire? Can the grow up without Water? Can the Ethiopian c*

Jer. 13. 23. *his Skin? Or the Leopard his Spots? Then may that are accustom'd to do Evil,* break the Banc Sin, without the Grace of God: And wret is their Condition, if they cannot do it; as be allow'd, *they themselves being Judges*: for there no other Evil in Sin, yet it would be a plorable Evil, as it produces Poverty, Sick and Pain: And this it certainly does, if frequ ly practic'd. Nature cannot endure it Serv the most hardy Sinners *bow down*, the brave the Sons of Wickedness *stoop* and faulter *und*

The Time will come when their usual Te tations will find them unprepar'd for Enjoyme their Affections will languish, as much as t Reason, and even their corrupted Will, will deavour, but in vain, to decline its wonted T and be drawn heavily to the irksom Perform of it. Lo! this is the Liberty obtain'd by In this cursed State they either do not think all; and where then is their boasted Freedom Thought? or if they think, they upbraid, t accuse, they condemn themselves.

This then is the Substance of the Matter. laying aside the Articles of Faith, and casting the Obligations of Religion, by stifling their R son and searing their Conscience, they lose

me their Diſcernment of Danger, and their
al Fear of Evil; and ruſh with more Confi-
e, or (as they call it) with more Gallantry
other Men, into Diſgrace and Poverty,
ſes and Death, and Hell.

hus they aſſert their natural Priviledges, and
they maintain their Freedom! But, let them
glory in this their Happineſs, or think it a
iar Caſe, for there are other Creatures that
juſtly vie with them, and may fairly pretend
n equal Degree of Courage and Gallantry.
the Ox that goes unconcern'd *to the Slaughter,*
he Horſe that ruſheth into the Battle. Even
theſe mighty Champions do what they luſt,
they ſpeak of wicked Blaſphemy, and their talk-
againſt the moſt High; when *they ſtretch forth* Pſ. 73. 7, 8, 9.
Mouth to the Heaven; *and their Tongue goeth*
the World; in the Pride of this their Glory,
eaſt that periſhes is a nobler Creature; for *he*
h in the Valley, and rejoiceth in his Strength; *he*
on to meet the armed Men. He mocketh at Fear,
is not affrighted; *neither turneth he back from* Job 39.
ſword. The Quiver rattleth againſt him, the 21, 22, 23, 24, 25.
ing Spear and the Shield. He ſwalloweth the
d with Fierceneſs and Rage: neither believeth
hat it is the Sound of the Trumpet. He ſaith
the Trumpets, ha, ha, and he ſmelleth the
afar off, the Thunder of the Captains, and
outing. Lord what is Man that he ſhould
debaſe himſelf, *Man that was once in Honour,*
t a little Lower than the Angels, may, thro' Pſ. 8.
wn Folly, or rather through the Affecta-
of Wiſdom, *be compar'd unto the Beaſts that* Pſ. 49. 20.

The

The Manifestation of the Divine Glory.

A

SERMON

Preach'd before the

UNIVERSITY

OF

OXFORD,

At St. MARY's.

EXOD. XXXIII. 18, 19.

And he said, I beseech thee, shew me thy Glory.

And he said, I will make all my Goodness pass before thee.

GREAT was the Condescension of the Almighty, in vouchsafing to Speak to *sinful Dust and Ashes!* Great also was his Mercy, in preserving a People compass'd about with Infirmities, and *holding their Soul*

, when they heard him Speak out of the
ſt of the Fire, and ſaw the Mountain Trem-
at the Terrors of his Preſence.

ut notwithſtanding this Mercy and Conde-
ſion, the People were juſtly afraid to hear his
ce a Second time, and behold another Mani-
ation of his Dreadful Majeſty: And it is not
cult to account for thoſe aſtoniſhing Fears,
ch bade them Stand afar off, when *Moſes* ap-
ach'd to the Lord of Glory.

ut how ſhall we account for his drawing near
e Thick Darkneſs where God was? It was in-
d in Obedience to the Divine Command.
how could mortal Man hope to enter into
Preſence of God, and Live? with what
rds ſhall we expreſs, How ſhall we draw the
aſure of that Goodneſs which enabled him to
it!

ehold the God of Mercy and Compaſſion
ks unto *Moſes Face to Face, as a Man Speak-
unto his Friend!* and the Meekeſt of Men was
olden'd to beſeech him, *to ſhew him his Glory*;
ſo Gracious was he to his righteous Ser-
, that he anſwer'd his Requeſt with this
laration, *I will make all my Goodneſs paſs before*

hough we cannot yet attain to this delightful
w, and can gueſs but uncertainly at the Man-
of this Manifeſtation, yet we cannot but de-
to partake with *Moſes*: tho' we are ſur-
nded *with Clouds and thick Darkneſs*, yet we
not but endeavour *to break through, and gaze*
hat amiable Perfection which the Lord per-
ed *to paſs before him.* May the ſame Com-
on, which guarded and ſtrengthned *Moſes*,
le he beheld the Glory of the Divine Nature,
pardon

pardon my Presumption in attempting to e
plain this wonderful Part of the Sacred History.

And, *First*, I shall with Reverence enqui
Why he shew'd him only his Goodne
when he desir'd to see his Glory.
Secondly, In what Sense we may suppose t
his Goodness pass'd before him.
And, *Thirdly*, What Use we should make
this gracious Dispensation.

And, *First*, He might shew him only his Go
ness, to intimate that his Goodness is his gre
est Glory. When we Speak of the Divine P
fections, it is indeed improper to say, that
is afore or after other; one is greater or
than another: For since all are Infinite, t
admit of no degrees of Comparison, but
equally Glorious, equally exceed the Measure
our Capacities, and the Line of Human Rea
But the Almighty has been pleas'd to Stoop
our Weakness, and *Speak after the manne*
Men, in regard to our Infirmities. And si
there is not a Word in our Tongue, that
justly express the Majesty of God, We may h
bly hope, that *he will not be extreme to m*
the Absurdity of our Thoughts, or Expressi
for we can but *Speak as a Child, and Think*
Child, concerning him; and the Wisest of M
is *Foolish and Ignorant, even as a Beast before hi*
Tho' Each of the Perfections of God is ful
Glory, yet he seems to delight more particul
in his Goodness, and to illustrate and disting
himself by the Exercise of it. It may be ca
his favourite Attribute, which he chooses, wi
he rejoices to present to us: the others dem

Reverence, but this engages our Love. With
s he meets us in all our ways, and even con-
ins us to behold *the Light of his Countenance:*
t the other he mercifully conceals, or ſhews
a little part of them; and turns away his
ce from us, that he may hide his Terrors.

With his Goodneſs he looks graciouſly upon
as upon the Camp of *Iſrael*, when he Led
m Through the Sea; but with his other Per-
ions, he would be almoſt as dreadful to
as to the Hoſt of the *Egyptians*, *when he*
'd through the pillar of Fire, and troubled the Ex. 14. 24.
ſt.

His Goodneſs ariſes like *the Sun of Righteouſneſs*
h *healing in its Wings*, and diſpenſes a mild
d chearful Light, like the Beauty of the
rning, when *the Day breaks, and the Shadows*
away.

t does not appear with a dazling Glory, *to*
e us down to the Earth, and ſmite us with
duefs; or *with a Countenance like Lightning, to*
e us Shake, and become as dead Men: but with
Meekneſs and Gentleneſs of *Joſeph*, when he
nforted his trembling Brethren with, *Behold*
Eyes ſee, and the Eyes of my Brother Benjamin, Ge. 45. 12.
it is my Mouth that ſpeaketh to you; and of
reater than *Joſeph*, when he return'd from
Grave, to his afflicted Diſciples, Saying,
are ye troubled, and why do Thoughts ariſe in Luk. 24.
Hearts? Behold my Hands and my Feet, that 38, 39.
I my Self. Which leads me to another Rea-
for which we may ſuppoſe that the Al-
hty promis'd only to Shew his Goodneſs to
: namely, Becauſe he was unable to bear
View of his other Perfections.

The very Sight of his Power is enoug
destroy the Mightiest of the Sons of Men:
need not exert it Self against them, if it
but appear before them, they are Gone.
Word created the World out of Nothing,
can in an Instant reduce it to Nothing a
With his Strength he set fast the Mountains;
with the Breath of his Displeasure they shall be
ter'd, and the Hills shall melt away.

It was therefore in Compassion to the W
ness of *Moses*, That *the Lord cover'd him*
his Hand, and spread his Shadow over
that he might not perish at the Sight of his Po
for *Great is his Power; yea, and his Wisd*
*Ps.*147.5. *Infinite.*

Human Reason, in its first Estate, bore
a faint Resemblance of the Wisdom of
and the Stream, that flow'd from *the Founta*
Light, is now so grossly Polluted, so full of
ruption, that it dares not behold its Divine
ginal; but is amaz'd and confounded, if it
toward the Source from whence it sprung.
Thoughts and Conceptions arise from the
certain Reports of our Senses; our Judgm
are biass'd by Prejudice; our positive Co
sions are no more than arbitrary Conjectu
and even our surest Maxims of Wisdom
Policy, are compass'd about with Darkness
Error; and the Eye of Reason, which is
in it self, must be much more weakned, if i
tempts to Behold the piercing Light of D
Wisdom.

When God had pour'd down an extraord
Measure of Wisdom upon *Solomon*, it quite
power'd *the Queen of Sheba, and there was no*
1 *Kings* 10. *Spirit in her*, after She had Observ'd the exce
Un

erſtanding that was Shed upon him. And ere was ſo much Force in a Portion of Wiſ- how much greater muſt there be in the eſs of it? If that which was liable to Vanity Sin, and which quickly loſt it ſelf in Wick- ſs and Folly, was an Object worthy of Ad- tion, How Wonderfull is that Wiſdom, which *bject to no Variableneſs, nor Shadow of Turning!* at which enabled him *to Go in and out before reat People, and Govern them Prudently*, during ort Space of Time, was a Gift preferable to Life, Riches, and Honour: How ſhall we ciently Adore that infinite Wiſdom, which ms all the Nations; and by its unerring y orders and diſpoſes all the Changes and nces of the World, from the Beginning to End of Time?

nd Sinful Man is leſs capable of beholding Holineſs, than the Wiſdom of God. The neful Tokens of his Corruption are ſo plain him, and he is ſo defil'd with the Leproſy Wickedneſs, that he cannot bear the Sight of ſelf, and is conſcious of his Shame, even the Darkneſs covers him. How then can ppear before a Pure and Holy God; or enter that dreadful Preſence which would Shew yet more plainly to himſelf; *It were eaſier for Ethiopian to change his Skin, and the Leopard his* , than for the Sinner to lift up his Eyes to Purity of the Divine Nature, and then reflect his own Filthineſs, without Horror and fuſion?

hough Holineſs is in it ſelf an amiable tacle; and ſhines forth in Perfect Beauty; our preſent Frailty will not permit us to ll upon ſo Glorious an Object; nor can we

preſume to draw near to it, till we are w
in the Blood of the Lamb, and *cloath'd*
white Robes, which are the Righteouſneſs o
Saints.

And the Divine Juſtice is an Object yet
dreadful: for this ſacred Attribute never de
from its Eternal Rules, but is always Uni
and Agreeable to it Self: And as it hate
Sins with an utter Hatred, and cannot
aſſert its own Honour, by inflicting the Pu
ment that is due to them, ſo we can never
of it, but with a Senſe of Guilt, and an Exp
tion of Vengeance.

The God of Juſtice will not indeed let V
paſs Unrewarded; but even our beſt Action
unworthy of a Reward, and cannot pretend
to claim a Pardon. *The Righteous Man falls*
times a Day, and therefore could derive no
but Terror from conſidering the Juſtice of
were he not alſo to conſider his Boundleſs G
neſs. And though the Innocence of *Moſes*
have encourag'd him to ſtand with great
neſs, before a righteous God; tho' he ha
reaſon to fear that Vengeance would ove
himſelf, yet he muſt have been afraid fo
Sake of others, and been diſmay'd at the Thou
of thoſe miſerable Creatures, that purſue
own Deſtruction, and conſtrain God's Juſti
draw its Sword, and make their Plagues wo
ful; for perfect Innocence muſt tremble a
Appearance *of the deſtroying Angel*, tho' it
aſſur'd, that *the Plague ſhould not come nigh it*
it yet muſt grieve for *the Thouſand that fall*
it, and the Ten thouſand at its Right-Hand.

There is yet another Reaſon, for whic
Almighty might Promiſe to Shew only his G

; namely, That this ſhould be as the Veil to
r his other Perfections, and they ſhould be
th'd, and (I had almoſt ſaid) Adorn'd with
dneſs. This is the only Manifeſtation of
n that has ever been vouchſafed to us; and
his, their Majeſty condeſcends to us, and be-
es even delightful to our Sight. His Goodneſs
'd him to Create us, and to make us capable
Knowing him: And when he made himſelf
n to us, all that he reveal'd of himſelf, was
dneſs. His Providence gathers us under its
gs, that this gracious Attribute may be our
ction; and *his Banner over us is Love.* That
r which is able *to drive aſunder the Nations,*
end the Rocks in pieces, is continually employ'd
e exerciſe of his Kindneſs, and is Almighty
oing Good. It brought the Earth and the
eſs thereof into Being, that it might ſhed
ad his Treaſures, and call'd a Multitude of
tures into Life, that the Inſtances of his
ty might ſtill increaſe and multiply.

s Wiſdom contrives the moſt effectual Means
romoting our intereſt, and guides and turns
arious Occurrences of the World, that they
miniſter to our Happineſs.

s Knowledge has the earlieſt Fore-ſight of
Wants, and even takes our Cares upon it ſelf,
repares a ſuitable Supply for all our Neceſſities.
Univerſal Preſence is an Univerſal Benefit,
he almoſt ſeems to be Every where preſent,
his End, that his Goodneſs may be Every
e preſent alſo. No Place or Time can Con-
t; but it ſpreads through the whole Compaſs
ature, and reaches infinitely beyond this
tory Scene. And as all the Meaſures of
e, and an unmeaſurable Eternity, are open

at one View to God, ſo he at once beholds the g
ous Variety of Bleſſings, which he beſtows for
and ever; and at once enjoys an Eternit
Goodneſs.

And his Juſtice has ſuch a regard to this
ciſul Perfection, that it forbears to deſtroy
Sinner, and is willing to be ſatisfied with
Puniſhment of Sin.

The Incarnation of the Son of God affo
the moſt agreeable Sight of the Divine Perfect
For the Veil of Human Fleſh conceal'd
Terrible Glory; and Man could *ſee them*
live, when *he ſaw them through a Glaſs darkly.*
even then *all his Goodneſs paſs'd before us*, for it b
through the Veil, and could not be hid.
Power ſeem'd to be chang'd into the Wea
of an Infant, and diſdain'd not to be *wrap*
Swadling Cloathes, and laid in a Manger. It ſub
ted to Hunger and Thirſt, to Cold and Na
neſs; and forbore to exert it ſelf, while *the*
of our Redeemer was exceeding Sorrowful, even
Death, and his Body *Sweat, as it were great*
of Blood falling to the Ground. It bore the
with Patience and Reſignation, and *was num*
with the Tranſgreſſors for the Sins of his Pe
But it was not altogether conceal'd, durin
abode upon Earth: It appear'd but only in
of Mercy and Compaſſion, *not to deſtroy*
Lives, but to ſave them. Jeſus of Nazareth
anointed with the Holy Ghoſt and with Power;
Act. 10. 38 *he went about doing Good*, Giving ſight to the B
Feet to the Lame, Ears to the Deaf, Healt
the Sick, and Life to the Dead. And in hi
Hour, tho' it did not manifeſt it ſelf in his Re
yet it ſupported him with ſuch Meaſures
Strength, as enabled him to bear the Weigh

Sins, and render'd his Sufferings effectual to Salvation.

His Wiſdom alſo was reveal'd but imperfectly, open'd it ſelf by degrees; while the Holy us was a tender Infant, it complied with the rmities of a rational Soul, and waited till the wning of Human Reaſon; and he that was fectly Wiſe from all Eternity, did yet repre- himſelf, *as increaſing in Wiſdom, as well as ture:* He was diſtinguiſh'd indeed by his extra- inary Endowments, when *he was but Twelve rs Old*; but yet it is Marvellous, that he uld lay ſo long conceal'd: *they that heard him uting with the Doctors, were aſtoniſh'd at his derſtanding and Anſwers*, but they would have n ſtruck with greater Aſtoniſhment, had he reſtrain'd his Wiſdom, but ſuffer'd it to ſhine th in its full Strength. Luke 2.

When he entred upon the publick Exerciſe of Miniſtry, he Mercifully conſider'd, that his llowers were only *Children in Underſtanding.* d tho' the Great Truths, which he brought wn from Heaven, were worthy of God, and uld be reveal'd only by him, yet he adapted em to the Capacities of Men, and regarded e Weakneſs of the Receivers, more than the ajeſty of the Giver.

He ſometimes ſpoke in Parables, becauſe they d not *Ears to hear them* more plainly deliver'd. nd at other times he taught in the moſt familiar anner, and ſtoop'd to the meaneſt Underſtand- gs, that the moſt ignorant of the People might made *Wiſe unto Salvation.* And his Juſtice, at aweful Perfection, did as it were Suſpend it f, and wait with Patience and Forbearance, oping for their Amendment, till they had wea-

ried Mercy it Self, and could no longer refr
from Puniſhing.

The moſt Remarkable Inſtance of Juſtice w
ſhewn upon the Croſs; but even there 'tw
Cloath'd with Goodneſs: It gave Satisfaction
it ſelf, by executing Vengeance upon the We
beloved Son of God, and puniſhing our Sins
that Divine Perſon that took them upon hi
While Juſtice appear'd in the Puniſhment of o
Mercy rejoic'd in the Salvation of the wh
World.

And this Goodneſs *dwelt among us*, and vouc
ſafed us almoſt a Bodily Preſence, from the ti
that he left the Boſom of the Father, till he
turn'd to him to reign in the Fulneſs of Glo
This Perfection was *that which his Diſciples hea*
1 *Joh.* 1. 1. *which they ſaw with their Eyes, which they look'd up*
which they handled with their Hands.

Having enquir'd into the Reaſons, for whi
God might be ſuppos'd to ſhew only his Goo
neſs to *Moſes*, I proceed,

Secondly, To enquire in what Senſe it mig
paſs before him.

But I am diſcourag'd at the Attempt: For, W
is Sufficient for it? For the Almighty did not o
ly Promiſe to diſplay a Portion of it, but all h
Goodneſs; and this is ſo extenſive an Object, th
the Eye of Man is not large enough to behold i
And ſince our Faculties are bounded and confin
How can they form an Idea of an unlimited Pe
fection? Tho' we could ſee it clearly, as far
our Eye can reach, yet there would be a va
Compaſs, and even a World of Goodneſs, b
yond the reach of our Eye; and when God m
nifeſ

ſs it all, we can know it but in part. In
ven it Self, it cannot be entirely preſented to
t one View, but as our Capacities are open'd
er, it will give us a larger Sight of it Self;
when we have enjoy'd Ages of Happineſs,
h Diſcoveries will ſtill remain to be made;
more we know of it, ſo much the more we
find is ſtill to be known; and the utmoſt we
learn from our higheſt Attainments will be,
our Proſpect will encreaſe to all Eternity.

We muſt therefore leſſen it, before we can
any Meaſure of it, and ſpeak only of ſome
icular Inſtances of the Divine Goodneſs, if
peak at all.

We may then ſuppoſe, that the Goodneſs
paſs'd before Moſes, conſiſted chiefly of his
iful Diſpenſations to his peculiar People, and
future Bleſſings that he intended to beſtow
them. *Moſes* had juſt interceded for the
dren of *Iſrael*, and *ſtood in the Gap*, when the
ne Diſpleaſure was ready to break forth a-
t them. And ſo tender was his Compaſſion
rds them, that like the Son of God, he would
taken their Miſery upon himſelf, and been
out of the Book of God, that their Sin might *Ex.* 32. 32.
orgiven. It is therefore probable, that God
t diſplay the Riches of his Goodneſs towards
People whom *Moſes* Lov'd, with ſo ardent
Affection, and might unfold the gracious
nſels of his Providence.

e might ſhew him their wonderful Succeſs
r *Joſhua*, firſt in Paſſing over the River *Jor-*
when the Waters which came down from above *Joſh.* 3. 16.
and roſe up upon an Heap, and thoſe that came
towards the Sea fail'd, and were cut off. He
t then preſent to him *the Walls of Jericho*,
the

Josh.6.20. *that fell down at the Sound of the Trumpets*; and *Slaughter of the Five Kings, that fought against Gibe while the Sun and Moon stood still, till the Pe*
Josh 10.13 *had aveng'd themselves upon their Enemies.*

He might give him a Prospect of their Vict over *Sisera, Captain of the Host of Jabin, when*
Judges 5. *Stars in their Courses fought against Sisera*; and *Bow'd, he Fell, he Lay down, Slain by the Hand a Woman.*

He might describe their encreasing Happin *under Samuel and David, and Solomon*, and m him Joyful and Glad of Heart, for all the Go ness that he would do for these his Servants, for *Israel* his People.

He might draw the Glory of his Temple, the Beauty that adorn'd the Habitation of his lineſs, *to which David and the chief of the Fat*
1 Chro. 29. *and the Princes of the Tribes, offer'd willingly wi perfect Heart*, and which *Solomon* fill'd with various Riches of distant Nations.

He might represent *Jerusalem* Sitting as Q *of the Nations, and Princess among the Provi* when the Mighty came from far, to behold reverence her Greatness.

He might shew him his Arm stretch'd ou Save the City, when the Prayer of *Hezekiah* before him; *and his Angel went forth to dest*
Isa.37.36. *Hundred and Fourscore and Five Thousand Enemies.*

He might offer to his View the Good J putting away the Corruptions of the Nation, in the midst of the Ungodly, asserting the Ho of God. He might set in Aray before him glorious Company of the Prophets, which from Time to Time intreating a sinful Natio accept the Overtures of Mercy.

And at length he might fill him with an Extaſy Joy and Admiration, at the Expedient of ſend- his only Son to take our Nature upon him, d *bringing forth a Rod out of the Stem of Jeſſe, to* Iſa. 11. 1. *e the Gentiles, and his People Iſrael.* He might en his Eyes to Behold the Hoſt of Angels that ended his Birth, that miniſtred to him after Temptation, that proclaim'd his Reſur- ction.

He might ſpread before him the Poverty and eanneſs into which he was Born, and in which Liv'd, and the Shame and Miſery in which he ed, together with all the Inſtances of his Mer- from the Manger to the Croſs.

He might appear *Ariſing upon his Church*, and edding his Glory upon it, and *Moſes* might ſee Iſa. 60. 3. *Gentiles coming to its Light, and Kings to the ightneſs of its Riſing.*

He might alſo diſplay the Conflicts of the Church ilitant, and deſcribe her paſſing through the rnace, and coming forth *like the fine Gold.* nd he might take down the Partition between s World and the other, ſhew him a Heavenly, well as an Earthly *Canaan*, and tranſport him th the Sight of *Multitudes of every Nation and nguage, coming to ſit down with Abraham, Iſaac,* Mat. 8. 11. *d Jacob in the Kingdom of God.*

Thus might his Goodneſs paſs before *Moſes*; t ſtill we ſpeak but uncertainly, it is enough us to make ſome ſlight Conjecture, and draw faint Reſemblance of it. I proceed,

Thirdly, To enquire what Uſe we ſhould make of this gracious Diſpenſation.

And, Firſt, ſince God delights to manifeſt his oodneſs, it ſhould encourage us to Serve and eaſe him. Goodneſs is the ſtrongeſt Obliga- tion,

tion, and the moſt perſwaſive Inducement to t
Diſcharge of our Duty: it has a mighty Infl
ence over every Generous, Ingenuous Spirit, a
carries them forth into Action with a lively Ze
and it leaves the Diſobedient without Excuſe, a
brings the heavy Charge of Perverſeneſs up
them. It muſt be an Incurable hardneſs of Hea
that cannot be melted with Goodneſs; and a fa
Stubbornneſs, that will not be drawn by *the Co*
of Love. It is an unſpeakable Pleaſure to foll
the Captain of our Salvation, who has ſtrew
Mercies in the Way, and made *the Path* of o
Duty *a ſhining Light.* And tho' we paſs throu
the Wilderneſs, or the Sea, we need not be afra
for he is our *Pillar* to defend, and our *Guide*
lead us. And if we look towards his Goodne
that paſſes before us, we ſhall not regard t
Evils of this World, having ſo delightful an O
ject always in our View.

It will *go before us* like *the Star, that went bef*
Mat. 2. 9. *the Wiſe Men, till it came and ſtood where the you*
Child, Jeſus, was; and when we are arriv'd *at*
Haven, where we would be, it will enlarge our Sou
that they may receive the Fulneſs of Bliſs, a
will give us the Eternal Enjoyment of it Se
Secondly, and Laſtly, Since the Goodneſs of G
has come down to Viſit us, and made its Abo
with us, we ſhould chiefly endeavour to imita
this Perfection; it has offer'd it ſelf, even to o
ſtricteſt Survey, and ſtood before us that
might take a Draught of it. It has not appear
only for a ſhort Time, like the tranſient Flaſh
of Lightning, but viſited us continually, like
Sun that rules the Day; from Morning to Eveni
it has perform'd its uſual Courſe, and been pr
ſent with us in *the Watches of the Night.*

I

Let us not therefore value Our ſelves for e Extent of our Power, the Improvements our Knowledge, or Wiſdom; Nor think too ghly of our Attainments in Holineſs; but atſoever our Endowments are, Let them exer- e and adorn themſelves with Goodneſs. Let e Meaſure of our Power be fill'd with this iable Virtue: and, Let us eſteem it our Glory, Protect the Weak, to Support the Injur'd, to lieve the Poor, and to be like God in doing od to Men.

Judas

Judas *Condemn'd by Himself, a*
Abandon'd by the Priests a
Elders.

A

SERMO

Preach'd at

St. *Andrew's Holbour*

MATTHEW 27. 3, 4.

Then Judas which had Betray'd him, when saw that he was Condemn'd, repented himself and brought again the Thirty Pieces of Sil to the Chief Priests and Elders, saying, I h Sinned, in that I have Betray'd the Inno Blood. And they said, What is that to see thou to that.

INgratitude and Treachery have alw been branded with the deepest Mark Infamy, and cover'd with universal Repro How much soever other Vices have been digni and distinguish'd by the undeserv'd Honour

uncertain World; and how plausibly soever have been colour'd over, and palliated by Arts of Flattery; yet these accurs'd Vices of so gross a Dye, and have so black a ucture of Baseness, that no Arts nor Labours wash out their Stain, no specious Covering conceal their Shame. Nor are they only con-n'd by the Censures of others, but even by Judgment of the perfidious Villain himself, the unavoidable Reflections of his own guilty nscience.

The most agreeable Overtures of unjust Gain not bribe him to acquit himself, or suspend Punishment which his flagrant Iniquities erve. But even in the very Instant of his oyment, or rather before he has number'd Pieces of Silver, his Baseness rises in Judg-t against him, and sets all its aggravating cumstances in Aray before his Face.

And this is fully confirm'd by the immediate morse, that follow'd the ungrateful Treachery *Judas*. This wretched Villain was taken the select Number of our Saviour's Disciples, admitted into the closest Relation to the in-nt Jesus, who had no Deceit in his Lips, *in whose Mouth there was found no Guile.* 1 *Pet.* 2. 22. g made Partaker of his intimate Conversation, was a constant Witness of the untainted Pu-and Holiness of his Life, and so far from erning any Spot or Blemish in his Character, tho' he was Base enough to Betray him, yet could not frame any Accusation against him; was he only honour'd with the Character of Disciple, but for the Trial of his Integrity, was intrusted with the Bag in which his ster's Money was carried for his daily Alms.

This

This Truſt being conferr'd upon him, affor
a pleaſing Opportunity for his ſordid mercen
Temper to gratify it ſelf. This made him g
dily deſire to enlarge his Stores, and conde
all Expences, as needleſs and extravagant, t
did not paſs thro' his Hands. And when
devout *Mary anointed the Feet of Jeſus with*
John 12. *coſtly Ointment of Spikenard, and fill'd the Houſe*
the Odour of the Ointment; his penurious S
urg'd him to complain of her pious Liberali
why was not this Ointment ſold for three hun
Pence, and given to the Poor? This he ſaid,
that he car'd for the Poor, but becauſe *he*
a Thief, and had the Bag, and bare what was
therein. So fond was he of filthy Lucre, tha
made a ſacrilegious Abuſe even of Charit
ſelf; and intended to rob the Fatherleſs
the Widow, under a Pretence of providing
them!

The Devil knowing his ſecret Corruption,
the Sin which did ſo eaſily beſet him, preſented a ſ
able Temptation to his treacherous Affecti
and took poſſeſſion of his Heart, that was prep
to receive him.

His inſatiable Avarice ſtretch'd out its H
and eagerly reach'd after the Treaſures of Wick
neſs; and perſwaded him to ſet his Maſter,
Matth. 26. his Friend to Sale. *He went unto the chief Prieſts,*
14, 15. *ſaid unto them, what will ye give me, and I will del*
him unto you? And they covenanted with him for t
Pieces of Silver. Lo! This was the Price of him
27. 9. *was valued, whom they of the Children of Iſrael*
value!

From that Time he ſought how he might conveni
Mark 14. *betray him,* and behold an Opportunity offer'
11. ſelf: For *Jeſus went forth with his Diſciples over*

B

k Cedron, where was a Garden, into the which he
'd, and his Disciples. And Judas which betray'd John 18.
knew the Place, for Jesus oft-times resorted thi- 1, 2.
with his Disciples. He had often retir'd thither
Privacy and Devotion, and had taken *Judas*
h him as a chosen Friend, and one of the Partners
his Soul. And it might justly have been sup-
'd, that the very Place should have put him in
nd of his former Friendship, and have stifled
intended Treachery in the Womb of his Breast.
the *Bribe* had *blinded his Eyes*, and compell'd
to go on with a resolute Stupidity, to the
cution of his Purpose. And *having receiv'd a* John 18.
d of *Men and Officers from the chief Priests and* 3.
risees, *he came with Lanterns, and Torches, and*
apons. But what need was there of these
itary Preparations, this strong Retinue of
diers? *Why came they out, as against a Thief,* Mark 14.
h *Swords and Staves?* Jesus is ready to go *like* 48.
amb to the Slaughter; neither does he wait till
y come with Violence to seize him; but he
s to meet them, saying, *Whom seek ye? They* John 18.
wer him, *Jesus of Nazareth. Jesus saith unto* 4, 5.
, *I am he.* This undaunted Answer was of
ater Force than all the Band of Men, and all
r Swords and Staves. The Majesty of God
ok them with Confusion, even in this their
r of *Darkness*; and *the Beauty of Holiness* fill'd
m with Dread and Astonishment; and *as soon* John 18.6.
e had said unto them, *I am he, they went back-*
d, *and fell to the Ground.*
When they had recover'd their Strength, *Judas*,
conducted them thither, *went forward, and*
near to *Jesus, to kiss him. But Jesus said unto*
Judas betrayest thou the Son of Man with a Luke 22.
? This just and severe Rebuke was enough to 47, 48.

have enter'd into the Soul of any one, but a m
cenary Wretch that had ſold himſelf to Perditi
Every Word cut like a two-edged Sword, and
Weight enough to break the moſt obſtinate T
per, or ſink the Traitor into the nethermoſt H

When our Saviour call'd him by the Name
Judas, it ſhew'd that he was familiarly acqua
ed with him, and had been accuſtom'd to
him that Appellation: and if there had been
Remembrance of their paſt Converſation, any
gard to their intimate Acquaintance, any Rem
of Humanity in *Judas*, he muſt have recolle
himſelf, when his familiar Friend ſpoke to him
Name.

When Jeſus added that Infamous Word, *Betra*
it was ſufficient to ſtamp the Idea of Treac
upon his Mind, and affright him with the ſur
zing Image of his Abominable Baſeneſs.

When he ſaid farther, *Judas*, *Betrayeſt t*
This brought the ſtartling Queſtion home to
and forc'd him to behold the Aggravations o
Treachery. *Judas*, Doſt thou Betray me, wh
lately diſowned'ſt the Charge? Doſt thou *lif*
thy Heel againſt me, who wert uſed *to ſit a*
Table, *and eat of my Bread*, and didſt par
Pſ. 41. 9. even of my laſt Supper? Doſt *thou*, *even thou*,
Companion, *and my familiar Friend*, cancel all
Obligations of Nature and Religion, by
livering me into the Hands of mine Enem
Didſt thou harbour theſe vile Intentions in
Heart, when *we took ſweet Counſel together*,
Pſ. 55. 13, *walk'd in the Houſe of God as Friends?*
14. *Judas*, *Betrayeſt thou the Son of Man?* This adds
ſtronger Force, and ſets a yet ſharper Edge u
the Rebuke. *The Son of Man* was the diſtingu
ing Title which our Saviour bore in regard to
hu

man Nature, as he was call'd *the Son of God* ording to his Divine Essence. And by this inguishing Title, he was known to *Judas*, who attended upon him in the Work of his Mi- ry, and seen him perform the Wonders of God, ist he dwelt in our Flesh: and as Treachery foul and scandalous Sin in any Person, and more cially in a Disciple of Christ, so it was most eedingly sinful to Betray *the Son of Man*, who also manifested himself to be *the Son of God*: it shew'd the most desperate Obstinacy, since Saviour had given him the plainest Admonition his Danger, *Wo to that Man, by whom the Son of* Mat. 26. 24
n is Betray'd; good were it for that Man, if he had been born.

But our Saviour's Words fall with a yet heavier ight, and gall the Traitor in a yet more ten- Part. *Judas, Betrayest thou the Son of Man with Kiss?* Had not *Judas* been once a Friend, he ld not have conducted the Band of Men into Place of our Saviour's Retirements, neither ld he have so surely executed his villainous De- s without the Tokens of Friendship. *The unds of an open Enemy*, are less dangerous than Embraces of a pretended Friend; and *the rds and Staves* of the Soldiers are not so per- ous as *the Kiss* of the False Apostle. *His Lips as an Honey-comb, and his Mouth is smoother Oil; with fairness of Speech he betrays his Lord,* Prov. 5. 3.
with flattering Lips he takes him Captive.

Even this sharp Rebuke is set at nought by the relenting Villain, and his Heart is as yet too d to be wrought upon: With an impudent e he addresses himself to the innocent Jesus, abuses the honourable Relation that he lately e, and says, *Hail Master, and kisses him.* Left

the Attempt ſhould fail, he bids the Soldiers o
ſerve the appointed Token, and Second
Mat. 26. Treachery with immediate Violence, *Whomſoe*
48. *I ſhall Kiſs* (ſays he) *that ſame is he, hold him fa*

We have now trac'd the perfidious Apoſt
from the firſt Inſtance of his Baſeneſs, to the Co
ſummation of it in Betraying his Lord. We ha
ſeen him dragg'd by his covetous Spirit, thro' t
filthy Paths of Diſhoneſty, thoſe ſlippery Pa
Prov. 5. 5. that lead to Deſtruction, and *take hold of H*
And we may ſtand a while to behold him rea
ing the Fruits of Wickedneſs, and receiving t
Wages of Iniquity.

We need not at this Time follow our Savio
to *the Palace of the high Prieſt*, or to *the Ju*
ment Hall; it is ſufficient to obſerve, that af
he was betray'd into the Hands of unreaſona
and cruel Men, he was condemn'd to die: a
tho' this was eaſy to be foreſeen, as the Con
quence of *Judas*'s perfidious Action; and he co
hardly think at all, without perceiving the
tent of the High Prieſts in covenanting w
him, yet he was ſo fatally blinded by his p
vailing Corruption, that he ſeems not to ha
foreſeen, at leaſt no to have conſider'd this ob
ous Conſequence, this highly-probable Even
or however he came not to himſelf, till it w
actually brought to paſs. *Then Judas which h*
betray'd him, when he ſaw that he was condemn
repented himſelf, and brought again the thirty Pie
of Silver. Then he too late acknowledg'd th
certain Truth, which he could not be ignora
of, even in the Midſt of his Treachery, *I ha*
ſinn'd, in that I have betray'd the Innocent Blo
And then he found, but he found too late, th
he was deſpis'd even by the Prieſts and Elder
th

at made him ſubſervient to their Purpoſe; and
s rejected with that diſdainful Anſwer, *What*
hat to us? See thou to that!
O, accurſed Wretch! where is the Reward
thy Baſeneſs? what do *thy thirty Pieces of Silver*
ail? Thou wouldſt gladly give them back again,
: thy Reſtitution is vain. Thou didſt value
y Saviour at too low a Rate: The Price for
ich thou wert not aſham'd to ſell him, is too
all a Price to procure his Ranſom. *Though*
ickedneſs were ſweet in thy Mouth; though thou
ideſt it under thy Tongue; yet in thy Bowels it is
n'd; it is the Gall of Aſps within thee: The Job 20.
ches that thou greedily *ſwallowedſt down*, thou
t forc'd to *vomit up again*; neither canſt thou
ve the leaſt Enjoyment of what thou deſiredſt:
vain doſt thou caſt it up, as the *Troubled Sea*
s up Mire and Dirt: In vain doſt thou endea-
ur to ſtill that troubled Sea that riſes in thy
eaſt. The Patrons and Abettors of thy Wick-
neſs will not afford thee a Moments Eaſe, or
r the leaſt Part of thy Burthen: If thou haſt
'd (as moſt aſſuredly thou haſt) *in Betraying In-*
nt Blood, yet they have perform'd their Part
the Covenant, and paid the Wages for thy
amous Work: *Verily thou haſt thy Reward.*
eir malicious Purpoſe is accompliſh'd, and they
ve no more Occaſion for the Inſtrument by
ich it was wrought. Thou haſt nothing now
aining, but to ſink under the Weight of thy
Guilt, unpitied, unlamented. The Guilt
Betraying thy Lord was entirely thine, for
u wert ſo baſe, as to expoſe thy ſelf to Sale,
d to ſeek after and court the Temptation: It
s thy own voluntary Act, to go to the High
eſts and Elders, and offer thy perfidious Help

to accompliſh their wicked Deſigns, and gra
their inveterate Malice: And even the Guilt
ſhedding this innocent Blood is alſo thine
well as theirs, becauſe thou gaveſt them the
portunity of doing it: And though thou n
proteſteſt againſt it, yet thou art acceſſary to
as the Head-ſpring from whence it flows: If
Heart reproaches thee, becauſe thou haſt *Betra*
the Innocent Blood, it might alſo have reproac
thee when thou wert going to *Betray it*. For t
wert a daily Witneſs of thy Maſter's Innocen
and thy late Confeſſion is not the Effect of
preſent Reflections, but of thy more early C
viction; and thy Knowledge of Jeſus, was
ſame when thou didſt firſt receive, as it is n
when thou deſireſt to return, *the Thirty Piece*
Silver. Thy corrupt Heart, that prompted t
to commit this unnatural Wickedneſs, now accu
thee for it. Thy ſeeming Friends, that covenan
with thee, deſert and abandon thee in thy Diſtr
Whatſoever thou ſuffereſt they will take *no P*
nor Lot in this Matter: What is it to them? See t
to that. They are almoſt afraid to touch
Money which thy Villany has defiled: They d
not put it in the Treaſury, leſt it ſhould be a Can
to conſume their Stores, *an accurſed Thing to tro*
them. The only uſe they can venture to apply it
is to purchaſe *a Field for the Burial of Strangers*, a
the Land is polluted with the Price that is p
for it, and branded for ever with that odi
Matth. 27 6, 7, 8. Name, *The Field of Blood*.

Having conſider'd the Caſe of *Judas*, and
Guilt and Miſery that oppreſs'd his wound
Spirit, and the Contempt that was pour'd u
him, to aggravate and imbitter his Miſery, a
render him moſt exceedingly wretched; I ſh
ma

ke several Obſervations upon the whole.

And *Firſt*, I ſhall obſerve, That a corrupt, ſordid Temper, is liable to be drawn into the worſt of Villany.

Secondly, That we ſhould ſtrictly avoid baſe, unjuſt, and treacherous Actions, leſt we ſhould be charg'd with their pernicious Conſequences.

Thirdly, That Men frequently bewail thoſe pernicious Conſequences, which they at firſt occaſion, and would afterwards, but too late, prevent.

Fourthly, That corrupt Practices are follow'd by ſevere Remorſe, and the Enjoyment of them is interrupted by the Reflections of Conſcience.

And *Laſtly*, That they expoſe us to the Contempt and Scorn even of the moſt wicked Men, who make uſe of the Treachery, but Hate and Deſpiſe the Traitor.

And *Firſt*, I ſhall obſerve, That a corrupt, ſordid Temper, is liable to be drawn into the Worſt of Villany.

This Obſervation has been frequently confirm'd every Age; but were there no other Inſtance, t the Villany of *Judas*, That alone would fficiently confirm it. For it is enough, that the ulleſt Action of the worſt of Men, and the moſt matural Return that ever was made to the beſt Friends, entirely proceeded from Covetouſneſs. he ſacred Hiſtory has charg'd no other Vice on him; no other Blot cleaves to him; but the alignant Influence of this accurſed Sin tainted l the Faculties of his Soul, and turn'd his Heart to a Maſs of Corruption. Had not this perverted

him, he might never have prov'd unfaithful to
Truſt that was repos'd in him, nor have ſet him
and his Lord to Sale for *Thirty Pieces of Silver.*

We generally find thoſe diſgraceful Wor
Sordid and Mercenary, join'd together; and th
generally concurr in making up the ſame odi
Character; for whoſoever is Sordid, has no P
tenſions to the Liberty of human Nature, for
is ſold into Slavery, and is the Property of ev
one that will pay him his Wages, and is diſpos'd
at Pleaſure, by his arbitrary Maſters. The De
is acquainted with the Force of every Temptati
and he knows, that the inordinate Love of Rich
will compel his Proſelytes to commit all mann
of Iniquity *with Greedineſs:* Therefore he ne
fails to apply this Temptation to thoſe mercen
Wretches that are diſpos'd to receive it. By t
he enſures his Prey, and not only eaſily obtai
but certainly keeps the Dominion over them. F
this bows them down to the Earth, or rath
bends them down to Hell, and fixes their Affec
ons there. Henceforth they are enroll'd in
Party, and are ready to do his Work, whenſoev
their Avarice bids them do it.

It was an abſurd Propoſal which the Devil ma
to our Saviour: *All theſe Things will I give thee,*
Mat. 4. 9. *thou wilt fall down and worſhip me.* But tho' t
Sin and the Temptation to it were rejected wi
Abhorrence by our Saviour, yet many there a
that diſcern not the Horror and Uglineſs of t
Sin, whilſt they gaze on the glittering Appearan
of the Temptation; and if Satan will give the
their Hearts deſire, they will ſacrifice the Dignity
their Nature to their Luſt, and *fall down and wo*
ſhip him. When Covetouſneſs has taken Poſſeſſi
of the Heart, it ſhuts out every Thing that

Hone

…ueſt, or *Juſt*, or *Praiſe-worthy*, and fixing the …oughts upon one Point, it makes them regard- …of every Thing elſe. Hence they forget the …linctions of Good and Evil, and are incapa- …of receiving Impreſſions from any other Ob- …but their darling Idol. The Senſe of Honour …Charity, or Friendſhip, no longer ſtirs within …m. Friendſhip is of too generous a Nature …find Entertainment in a ſordid Mind; For …t dilates and expands it ſelf, and labours to …mmunicate its Happineſs, and ſpread it abroad: …it cannot confine it to it ſelf, or enjoy it alone; …places the very Eſſence, and Life, and Spirit …Happineſs, in the making others Partakers …h it. But a ſordid Temper incloſes it ſelf with- …he Abundance which it heaps together; and …' its Deſires be large as Hell, and it opens …e to receive, yet ſtill it is contracted into ſo …row a Compaſs, that it cannot admit any …ner into its Boſom, or regard any thing but …wn corrupt Affections.

…he Growth of Covetouſneſs has often blaſted …Happineſs of Friendſhip, and ſubverted the …ndations upon which it was built. *What will …ve me, and I will deliver him unto you?* Theſe …e the Words of the Infamous *Judas*; and …might juſtly think his Example was too …for Imitation. But alas! theſe Words have …often repeated, and often produc'd the …pernicious Effect. When evil Men have …ht in vain to accompliſh the Ruin of an …cent Perſon, they at length have brought it …ſs by Bribing his Friend. No one but he …d know the ſecret Paſſages to his Heart, and …Way to attack him with the ſureſt Succeſs: …fore he has been corrupted, and made ſub-

ſervient

ſervient to their malicious Purpoſes, and the
ſtruments of Wickedneſs have been conducted
his inmoſt Retirements, becauſe *Judas, who*
tray'd him, knew the Place.

As the ſecret Canker of Corruption has
ſtroy'd real Friendſhip, ſo this abominable V
has tempted Men to put on the Face of Frie
ſhip, and make a perfidious Uſe of that ſac
Alliance, to obtain its End, and gratify its gr
dy Deſires. Hence all thoſe pretended Civili
and ſeeming Courteſies ariſe, that ſerve only
carry on a preſent Deſign, and raiſe a tempor
Intereſt. From this Root all that Deceit
Diſſimulation ſprings, which *ſpeaks* nothing
ſmooth Things, and wears the plauſible Appear
of Kindneſs and Amity, whilſt it intends to de
and ſpoil the Perſon whom it ſeems to careſs.

But I need not ſpeak of the private Miſch
that flow from the inſatiable Deſire of Ric
when the Church and Kingdom bewail its f
Effects. How many were there in the great
bellion, who bore no Hatred to the King,
Prejudice to the Church, who yet were conſtra
by their mercenary Temper, to be ſubſervien
the vileſt of Men, and weary themſelves in t
accurſed Service! How many were there
revell'd in the Ruins of their Country, and w
drunken in Blood, barely for the Sake of Plun
and to enrich themſelves by the Miſeries of t
Fellow-Chriſtians! How many that *ſaw the An*
of their Brethren and would not hear, and de
them even the ſmall Remains of a wretched
becauſe they were reſolv'd to tear their wra
Veſſel in Pieces, and ſeize all their Poſſeſſions

But alas! we may come down to later In
ces. Is not our Church daily Betray'd, ever

e that Kneel at the Altar? Is not the Holy
ar it ſelf made a Step, by which they riſe to the
heſt Degrees of Wickedneſs? Do not thoſe
pretend to charge Idolatry upon our Com-
nion, occaſionally join in that very Communion,
they may commit Sacrilege? Is not the
rd of God perverted, and Truth deliver'd up
Sacrifice to worldly Intereſt? Is not the ſacred
ction vilified, even by them that were ſworn to
cute it faithfully? Is not the Divinity of the
of God denied by them who were appointed
ed *the Church, which he purchas'd with his Blood?*
d are not all theſe Evils deriv'd from ſordid
eneſs?

nd it has been no leſs Injurious to our Civil,
n to our Religious Intereſts: It is this that
made almoſt a general Deſolation thro' this,
happy Kingdom, and wounded it ſo deep in
y Part, that Children yet unborn will feel its *Jer.* 15. 18.
cing Miſeries; and our Bleeding Country
complain in the Words of the Prophet, *Why* *Jer.* 8. 22.
y Pain perpetual, and my Wound incurable, which
ſeth to be heal'd? Is there no Balm in Gilead? Is
no Phyſician there? Why then is not the Health
e Daughter of my People recover'd?

very Rank and Order of Men, have been
ted with *the accurſed Thing*, and *join'd hand in*
to trouble our Iſrael. Even thoſe whom God
enrich'd with the Abundance of all Things,
ſe Cup overflow'd with Plenty, have yet con-
'd to oppreſs *the Fatherleſs and the Widow.*
ir Thirſt could not be allay'd, unleſs they
a larger Cup with the Tears of Orphans,
trod the Needy *as in a Wine-preſs*, to ſqueeze
extort from them, even that little for which
r weeping *Eyes had waited long.* Brutiſh and
unre-

unrelenting Cruelty! to feed upon the Diſtre
and build ſtately Palaces upon the Ruins
Widows Houſes. *Go to* the ſavage Beaſts,
barbarous Oppreſſors; let the *Sea-Monſters* te
you Humanity. May the fatal Conſequence
your boundleſs Avarice be a laſting Admoni
and a perpetual Teſtimony againſt your S
may they be written as *with a Pen of Iron,*
with the Point of a Diamond, and be engrave
the Tables of our Hearts, that it may be for
avoided with the greateſt Abhorrence. For
I ſhall

Secondly obſerve, We ſhould ſtrictly avoid
unjuſt and treacherous Actions, leſt we ſh
be charg'd with their pernicious Conſeq
ces.

Corrupt Men are ſo intent upon their pr
Advantage, and fix their Eyes ſo ſtedfaſtly
it, that they do not conſider the Nature o
Action, which it inclines them to commit, n
leſs do they look forward to the Conſequence
their Baſeneſs, or think of the Multitude of
that may flow from it: If their covetous De
would give them leave to ſtand a while and
ſider, corrupt as they are, they would tremb
the Thoughts of their Wickedneſs, and ha
venter to plunge themſelves into ſo *great a De*
Iniquity. But how regardleſs ſoever they a
future Miſchiefs, they will certainly be cha
upon them, if they are acceſſary to them; a
they betray their Neighbour, their Friend,
Country, or their Church, and deliver them
the Hands of Men more vile than themſelves,
muſt expect to anſwer for the unhappy Effec
their Treachery, though thoſe Effects are wro
more immediately by the Hands of other Me

f *Joſeph*'s Brethren are deaf to the Cries of Hu-
ity, and ſo forgetful of the Dictates of Na-
, as to ſell their innocent Brother for a Slave;
Iſhmaelites that buy him, may afterwards diſ-
of him as they pleaſe; and if they ſell him
n into *Egypt*, and he ſuffer hard Bondage
e, his cruel and revengeful Brethren are the
cipal Cauſes of his Sufferings; and howſoever *Gen.* 42.
Providence of God may over-rule them, yet 21.
muſt acknowledge the Charge that lies againſt
, and ſay with one Voice, *We are verily Guilty.*
Judas ſeizes his Maſter, while he pretends
brace him, and delivers him up to his Ene-
while he ſays, *Hail Maſter, and Kiſſes him*;
gh he does not join with *the falſe Witneſſes*
accuſe him, nor the Prieſts and Elders that
emn him, yet he is guilty of his Death, be-
he gives him into their Power, and by be-
ng him, enables them to arraign and con-
n him.

a Magiſtrate permits Iniquity to abound,
he has ſufficient Authority to prevent its
reſs and Encreaſe; if he *bears the Sword in*
when he ſhould uſe it *for the Puniſhment of*
doers, the Weight of Guilt will lie heavily
him; and he will be accountable, at leaſt
t diſcouraging Wickedneſs, or rather, I fear, *1 Sam.* 3.
iving Encouragement to it: And *Eli*'s *Houſe* 13.
judg'd for ever, for the Iniquity which he know-
ecauſe his Sons made themſelves vile, and he re-
'd them not.

w well ſoever we eſteem the Conſtitution
r Country, and the Offices of our Church;
ow much ſoever we value our ſelves, for
uring no Thought againſt them, but al-
wiſhing well to the Intereſts of both; yet
if

if for the Sake of any Tempting Overture worldly Advantage, we chooſe the Enemies our Church and Country to repreſent us; by that Choice empower them to act in Name, their Act and Deed will be accoun ours alſo: and if they violate the Civil and ligious Intereſts of the Kingdom, we muſt the Blame upon our ſelves, for we are the thors, tho' they are the Inſtruments of Miſch and they muſt be ſuppos'd to do Evil with Conſent, ſince they could not have done it w out it.

If the Paſtors of the Church yield up the vine Authority which Chriſt has given th and lay down the Fences which were plante guard it from Violence, they are obnoxiou the Wrath of God, not only for the Breac their Truſt, but for the Multitude of Her that are encourag'd to ariſe, and the Delug Blaſphemy and Profaneneſs that flows from a neral Licentiouſneſs.

Theſe deplorable Conſequences ſhould be d ly conſider'd, while the *Cloud is yet no bigger a Man's Hand*, that we may not be fill'd vain and ineffectual Sorrow, when the Evils grown too ſtrong to be controll'd. For,

Thirdly, Men frequently bewail thoſe per ous Conſequences, which they at firſt caſion, and would afterwards, but too prevent.

*Pro.*17.14 It is an Obſervation of *Solomon*, that *the ginning of Strife is as when one letteth out W* The Meaning of which Obſervation is this, he that beginneth Strife, or kindleth Conten gives Riſe to an Evil that cannot be reſtrai the Banks being once broken down, it ſpr

Water that runneth apace, and he cannot tell far it will ſpread, or what will be the End reof; for he alone can ſtop its Progreſs that bounds to the Sea, and ſays, Hitherto ſhalt u come, and no farther.

And the ſame Obſervation is true of all other ickedneſs: There is a Gradation in Sin, and Chain and Connection between the different ds of Evil: One Vice is the Parent of ano-r, and they continually *increaſe and multiply:* d they that give birth to them, cannot break Chain, or prevent their Growth.

The Way to Hell is down a ſteep Precipice, the Path is ſo ſlippery, that it is very difficult ontinue in one Stay, or to recall our Steps n they are moving towards Deſtruction: And efore Men are unhappily involv'd in greater rees, after they are once engag'd in one De-e of Wickedneſs, and often contribute towards g up thoſe Meaſures of Iniquity, which at they could not have thought of without Ab-rence: And it grieves them to reflect upon e Evils that proceed from their former Acti-which they might have prevented, if they ſooner conſider'd the Event of Things.

Corruption is *like Witchcraft*, it trains Men on nſibly from one Sin to another: and having e beguil'd them of their Integrity, it leads n from Step to Step in the Paths of Diſhoneſty, perſwades them to digeſt groſſer Sins, and a ter Maſs of Wickedneſs.

s evil Men degenerate, even from themſelves, fall from bad to worſe, till they become vile, n beyond their Intentions: ſo the worſt of Men d never finiſh their wicked Deſigns, without Concurrence of thoſe that are better than them-

themſelves; and they that aid and abett th
ſeldom perceive the final Iſſue of their Actions,
obſerve whither the Courſe of their Proceedi
tends, till they have empower'd them to bring
paſs, what they themſelves lament and abhor.

Thus in that execrable Rebellion, wh
brought the Guilt of innocent Blood upon
Land, which cries aloud for Vengeance even
this Day, many of the Perſons that contriv'd
carried on the War, and purſued their King f
Place to Place, till they had entirely defeated h
were yet deeply afflicted for that amazing Str
which murder'd the Lord's anointed; and in
wiſh'd for his Deliverance, when they had gi
him into the Hands of unrelenting Enemies,
depriv'd themſelves of the Power to deliver H
And they diſtinguiſh'd in vain between the G
of fighting againſt him, and the Guilt of tak
away his Life; for they that brought him
Priſon, did in Effect bring him to the Scaff
ſince there is but a little diſtance between
Priſons and the Graves of Princes; and the
mer is but a Paſſage to the latter.

The Repentance of ſuch Men, like the
pentance of *Judas*, was too late; equally frui
in this World: But *Charity that hopeth all Th*
inclines me to hope, that it might through
infinite Mercies of God, be more effectual in
other.

The preſent Advantage that is deriv'd f
any baſe Compliance, is but a mean and une
Price for the Loſs of our Innocence: And if
not worthy of Acceptance, even at the firſt,
unworthy of it muſt it appear, when we w
fain give it back again, to cancel our Guilt?
it will yield us no Recompence or Conſolation

Evils that arise from our Corruption. *The Thirty Pieces of Silver* were as nothing in Comison of the Lord of Life, when *Judas covenanted* them to Betray his Master; and they were infiely less than nothing, even in the Sight of *Judas*, en *he cast them down in the Temple* with Sorrow Indignation.

The only sure and stable Defence against apaching Calamities, is a constant and stedfast grity, overshadow'd with the Wings of divine vidence: Whensoever we depart from it, we our selves open to a great deal of Sin and fery, which we cannot avoid, and shall bewail late. But if we *hold fast our Integrity, and refuse t it go*, we shall have this to comfort us, in Midst of all the Calamities that are gathering ther on every Side, that tho' we could not vent, yet we were not accessary to them. But he Satisfaction that Integrity gives us, does not tually engage us to cleave to it, we may observe, *Fourthly*, That corrupt Practices are follow'd by severe Remorse, and the Enjoyment of them is interrupted by the Reflections of Conscience.

A base and dishonest Action is so disagreeable he Minds of Men, that it is not in their Power steem or approve it. Human Nature looks upon ith Disdain and Abhorrence, and cannot preupon it self to entertain a different Opinion, lter its just Conceptions. They are wrought our Frame, and interwoven with the Princi- of our Being; and we cannot wear out the ip that is imprinted upon us. A foul and perus Proceeding is cover'd with *the very Black- of Darkness*; and every *Eye that sees it*, must *Witness* against it: And tho' a *Bribe may blind*

our Eyes, and ſuſpend our Judgment, yet we c
not long divert our Thoughts from behold
Baſeneſs as it really is, neither can we long w
ſtand our Conviction. Our Affections may
a Time uſurp the Throne of Reaſon; but
ſupreme Faculty will re-aſſume and vindicat
injur'd Right; for no unnatural State ca
laſting; and as ſoon as Reaſon exerts its Po
it will ſhew the Villain to himſelf, and conſt
him to loath his ugly Character.

Innocence can ſtand the Teſt of the ſeve
Trial, and baffle the pretended Evidence tha
ſuborn'd againſt it. The Malice of the Pr
and Elders *ſeeks for falſe Witneſſes* againſt
Holy Jeſus, *but can find none*; and even they
are urg'd to accuſe him, cannot *agree in thei*
ſtimony. But the Treacherous *Judas* needs
Accuſer but himſelf, no other Judge but
Guilty Conſcience. He is convicted by his
Accuſation, and oppreſs'd with the Weigh
his own impartial Sentence. *The Thirty Piec*
Silver cannot allay the Trouble that break
upon him; inſtead of ſupporting him in the n
ful Time, they *pierce him through with many*
rows, and imbitter his Miſery, becauſe they
the Image and Superſcription of his Sin. Whi
can he fly for Refuge; Not to his Maſter,
he cannot plead for Mercy from him whom
has ungratefully Betray'd; not to himſelf,
he is not able to ſtand before that ſharp Acc
and that dreadful Judge; nor to the Prieſts
Elders that brib'd him to betray, for they
no Compaſſion for him; his Complaints ca
move them to relent; all that he can obtain
them, is that ſcornful Anſwer, *What is that to*
See thou to That. Which brings me to obſerv

Mark 14.

Fifthly and *Lastly*, That corrupt Practices expose us to the Contempt and Scorn, even of the most wicked Men, who make use of the Treachery, but hate and despise the Traitor. The great Enemy of Mankind makes it his stant Endeavour to lead them into Mischief; when he has deceiv'd them into Misery, he mphs over them, and mocks at their Calami- and his busy Agents in this World, delight rawing others into the same Excess of Wick- ess, and using them as the Instruments of their Designs; and when they have bent them n to a sordid Compliance, they treat them the utmost Contempt, and trample upon in that wretched Condition to which they fallen. Disgrace and Scorn are so justly due in, that it is hardly possible for wicked Men hink of themselves, without being asham'd of r loathsom State; it stares in their Face, and endeavour to shun and avoid the disagreeable w of themselves. But how favourable soever may be to their own Case, how much soever are inclin'd to indulge their own Wicked- yet they naturally despise their corrupt Ac- plices, while they make them Partakers of Guilt, and employ them as Slaves in the cution of their Purposes.

hey may perhaps fawn upon them, while are labouring to corrupt them; and may and caress them, till they are throughly g'd; but when they have serv'd them as far eir vile Occasions require, then they desert as useless, contemptible Creatures, and them to suffer the worst Effects of their without attempting to assuage their Misery hewing a Compassionate Sense of it.

When Men engage in wicked Measures, t
have a bad Cause, which requires as bad m
to promote it; and therefore they are comp
to use those base, perfidious Instruments, w
they can hardly make use of without Blushi
and when they have wrought their Evil W
they throw them away with a just Disdain.

For a Treacherous Person is a common Ene
tho' he may be employ'd as an Occasional Fri
the same corrupt Principle that tempts him
Betray one, will also dispose him to Betray
other; and he will be false on every side, i
is offer'd a greater Price than he has alread
ceiv'd. Therefore he is despis'd by every
because he is true to no one; but does w
ever servile Work is impos'd upon him, by
rigid *Task-Masters*, that have bought him f
Slave to their Sin.

What a wretched Figure does *Judas* m
when he endeavours to move the Compassio
the Priests and Elders, and with a broken and
jected Spirit, suppliantly begs them to receiv
Wages of his Iniquity! With what Scorn
Contempt do they treat the Abandon'd Wre
and leave him to perish under the intoler
Weight of his Guilt!

So little Friendship is there to be found amo
Men! So little Pity is shewn, even by those
whom we most expect it, if we forfeit the P
of our Conscience, and the Favour of God!

Let us therefore *hold fast our Integrity*, as a
port that will never fail; and, Let no cor
Motive prevail with us to violate our Consci
and injure our Immortal Interest.

Let us carefully weigh the future Conseq
ces, as well as the present Advantages of

Acti

tions; and consider with our selves, whether immediate Profit will be a sufficient Recompence for our disquieting Reflections!

When it appears before us, in the most inticing manner, and with all the Strength of a Temptation, Let us behold it in another View, and see how disagreeable it will be, when our restless conscience would give the World in Exchange for our Soul, and all the Gain we have unjustly taken, will add to the Weight of our Misery.

Let us possess our Minds with the highest Value for the amiable Virtue of Sincerity; and, Let *an House full of Silver and Gold* induce us to betray our Friend, our Neighbour, or even our Enemy.

Let us look upon Treachery with the Scorn it deserves; or rather, Let us turn away our Eyes from it with Abhorrence.

And, Let us constantly remember, that *this accursed Sin* will expose us to the Hatred of God and Men, and cast us into Perdition, to be upheld and tormented by the great Deceiver, for ever and ever.

A

SERMON

Preach'd at

Beeding in *Suſſex*,

On the Faſt-Day for the *Plague*, 172

JONAH III. 5, 6.

So the People of Nineveh *believ'd God, and p claim'd a Faſt, and put on Sackcloth, from greateſt of them, even to the leaſt of them.*

For Word came unto the King of Nineveh, *he aroſe from his Throne, and he lay'd his R from Him, and cover'd him with Sackcl and ſate in Aſhes.*

Luk. 11. 32

THE Exemplary Humiliation and Rep tance of *the Men of Nineveh* was mentio by our Saviour, to upbraid the Jews, condemn the ſtubborn Infidelity of that perv Generation.

And it is also Recorded *for our Admonition*, and 1 Co. 10. 11
ally serves to bear Testimony against *us*, *upon*
the ends of the World are come.

The Wickedness of the Men of Nineveh came up be-
God, and *the Violence that was in their Hands*, Jonah 1. 2.
so mightily for Vengeance, that the Almighty
constrain'd to denounce speedy Destruction
inst *that great City*, and to send his Prophet
ah with that dreadful Message, *Yet Forty Days*, Jonah 3. 4.
Nineveh shall be overthrown.

Now Nineveh was an exceeding Great City of
e Days Journey, and Jonah had began to enter
the City a Days Journey, when the People re- Jonah 3.
ded the terrible Warning, and *believ'd* God. 3, 4, 5.
The Prophet had not reach'd to the King's
rt, but *Word came to him*: And *by the Decree*
e King and his Nobles, an Universal *Fast was*
mediately *Proclaim'd*; and every Order of Men
'd in the Humiliation, laying aside the Pomp
Greatness, and putting on the Garb of Sinners, Jonah 3.
ering themselves with Sackcloth, and *sitting in Ashes*. 6, 7.
And as their Sins had brought them down to a
el with the Beasts that Perish, so they made
Distinction between Themselves and the Beasts;
the Decree extended to Both; *Let neither Man*
Beast, Herd, or Flock, Taste any thing; Let them
Feed, nor drink Water. But let Man and Beast
ver'd with Sackcloth, and cry mightily to God: yea,
them turn every one from his evil Way, and from
Violence that is in their Hands. Who can tell, if
will turn and Repent, and turn away from his Jonah 3.
e Anger, that we Perish not? 7, 8, 9.
This was the proper Language and Behaviour
sincere Penitents. These were *Fruits meet for*
entance. And He that *discerns the Secrets of the*
art, discern'd the Sincerity of their Humiliation,

ver. 10. *and repented of the Evil that he had ſaid that would do unto them, and he did it not.*

So Remarkable a Caſe, that was thought w thy of Obſervation by the eternal Son of G is certainly worthy to be ſtrictly obſerv'd, a deeply conſider'd by us. I ſhall therefore conſid

Firſt, The Repentance of *Nineveh*, with all t Circumſtances of it. And,

Secondly, The happy Effect that was wrought it. And,

Thirdly, Shall make an Application of Both, the Occaſion and Deſign of this Da Solemnity.

And, *Firſt*, I ſhall conſider the Repentance *Nineveh*, with all the Circumſtances of it. W may juſtly conclude, that the Inhabitants h *Fill'd up the Meaſure of Iniquity*, and were Ri for Vengeance, ſince *the God that is ſlow to Ang* had pronounc'd the Sentence of ſwift Deſtructi and contracted the Time of Forbearance into t narrow ſpace of Forty Days.

A People ſo heavily Laden with Wickedne and ſo peremptorily Doom'd to Perdition, mu neceſſarily have Sinn'd themſelves into a State groſs Stupidity, and Hardneſs of Heart.

The ſacred Hiſtory aſſures us, that *There we* Jon 4. 11. *more than Sixſcore Thouſand Perſons, that could diſcern between their Right-Hand, and their Left.*

And their own Confeſſion charges the Sins *Violence* upon them; Sins that expreſs an op Defiance of God, and Strive for Maſtery with t Almighty.

Yet this wicked City, cover'd with the Dar neſs of Heatheniſm, and lying in the Depths Iniquity, awakes and ſtirs up it ſelf at the Preach

of the Prophet, and ſhakes off its Brutiſh pidity, by an Active and Lively Faith in the ue God.

t was rather to be Fear'd, that Ignorance and iety combin'd together, would have *ſet at nought he Counſels* of *Jonah*, and rejected the unwel- e Preacher with thoſe Words of Diſdain, *What this Babbler ſay?*

This is generally the Caſe, when *Wiſdom crieth out, and uttereth her Voice in the Streets. She* , but abandon'd Sinners refuſe to hearken to Voice: *She ſtretches out her Hand, and no Man rds her. The Scorners ſtill delight in their Scorning, Fools hate Knowledge.* Pro. 1. 20. 22. 24.

o Fond are They of *making a Mock at Sin*, that *Laugh at their* own *Calamity, and mock when Deſtruction cometh, when Deſtruction cometh as Whirlwind: when Diſtreſs and Anguiſh cometh upon* .

Thus it was *in the days of Noah, when the long- ring of God waited an Hundred and Twenty Years, le the Ark was Preparing.* 1 Pet. 3. 20

he *Preacher of Righteouſneſs was a Proverb of roach*, and *his Words ſeem'd to be as Idle Tales.* though his continuing to Build the Ark was eclaration of his firm Belief of *the determinate ſel of God*, yet the ſinful World regarded not Daily Admonition, but vainly Thought, that *Houſes ſhould continue for ever, and their elling Places ſhould endure from one Generation to ber.* Preſumptuous Pride and Luxury blinded r wretched Souls, *till the Flood came as a Thief e Night*, and ſwept away *the World of the Un-* 2 Pet. 2. 5.

nd thus alſo it will be, or rather thus it is, *in Laſt Days.* For the Time is already come, when

when the Miniſters of God are had in Deriſi
for Delivering the Holy Oracles; and *the Terr*
of the Lord are profanely Ridicul'd as the Dream
or Deluſions of Men.

But it was not Thus with the Inhabitants
Nineveh. While the Prophet was as yet in t
outward Parts of the City, the Sound of his Preac
ing was carried into every Quarter; and the R
pentance of the People was as general as their S
The Alarm ran through the City, like the Spa
among the dry Stubble. Fear ſurpriz'd the Hou
of the Mighty, and *Word came to the King.*
King's Heart was chang'd in him, and his Lords w
Aſtonied. The Example of Repentance began
the Throne, and deſcended with a mighty In
ence upon the People.

As the Power of the King could not exem
or ſecure him from the Stroke of Vengeance;
it did not render him Forgetful of the comm
Danger, or flatter him with preſumptuous Ho
of Safety. But *He aroſe from his Throne, and*
his Robe from him.

Behold a Truly Glorious Spectacle! An
ample worthy of Imitation! A Spectacle m
Glorious than all the Appearances of Majo
and the Stately Enſigns of Power! He does
think that a Throne is a proper Seat for a S
ner devoted to Deſtruction; or that a Robe
cover the Shame and Pollution of Sin. But
falls to the Ground, from whence even Pri
are taken, and ſits in Aſhes, to which the Mig
eſt of Men muſt return. He is *cloath'd in Sacke*
inſtead of *wearing the Soft Raiment, that is in K*
Houſes; and abſtains from ordinary Food and
freſhment, inſtead of *faring Delicately every D*

And how Contemptible ſoever He might appear the Eyes of Profane wicked Men, he was more ghly exalted by debaſing Himſelf; and was in-tely more precious in the Sight of God, than e Haughty *Jezebel* that *Painted her Face, and ed her Head*, and met the Miniſter of Vengeance th Taunting Reproaches. 2 *Kings* 9. 30.

Even in Duſt and Aſhes and Sackcloth, He s more nobly Adorn'd than *Herod* was *in his al Apparel:* And how loathſome and deſpicable Figure the King and his Nobles might ſeeming-make, in the Time of their Humiliation, *yet even lomon, in all his Glory, was not Arayed like one of theſe.*

The Robes of Innocence are more Beautiful n Veſtures of Gold; and when theſe are un-pily Loſt, Happy are They that clothe Them-es with Humility, and put on the Garments Repentance.

This was the Behaviour of *Theodoſius the Great*, en He firſt entred the Church, after He had n for ſome Time Excluded by St. *Ambroſe*.

He thought himſelf unworthy to ſtand in the ſence of God, unworthy even to Kneel be-e him; and fell Proſtrate with his Face to the ound, uſing thoſe Words of the Pſalmiſt, *my l cleaveth to the Duſt, O Quicken thou me accord-to thy Word.*

With the ſame Humility, *Conſtantine*, The firſt riſtian Emperor, order'd his Image to be mp'd on his Golden Medals, repreſenting him the Poſture of a Supplicant, looking up to ven with his Arms ſtretch'd forth to God.

And after the Pattern of the King of *Nineveh*, Kings and Emperors in the Primitive Times, aſide their Crowns and Arms, and Guards, en they entred into the Houſe of the King of Kings:

Kings: and their Penitential Devotions were better Ornament, and a ſtronger Defence, th Crowns, or Arms, or Guards.

At the higheſt Pitch of Greatneſs, there is juſt Occaſion for Pride: There is too much re ſon for Humility. *Why is Earth and Aſhes Prou for He that is to day a King, to Morrow ſhall D Trouble and Unquietneſs* Purſueth every Man, *fr Him that Sitteth on a Throne of Glory, to him tha Humbled in Earth and Aſhes.* The Changes a Chances of Human Life are the Seeds of Anxie and Fear, to the Greateſt of Princes. Perplexi Thoughts enter into their inward Chambers, a compaſs about their Bed by Night. *A little or thing is their Reſt: in their Sleep They are as in Day of keeping Watch, troubled in the Viſions Their Hearts, as if They were eſcap'd out of the B* Ecclus 40. 6, 7. *tle. When all is ſafe They awake, and marvel t the fear was nothing.*

But were there no Uncertainty in their Sta yet their Honour fades with their Life, and is b a gilded Vapour, paſſing away like the Beauti Colours of the Rainbow.

But why ſhould I ſpeak of the ſhortneſs of Li ſince the Duration of the World is but as a F Days. The Longeſt Part of it, is *but as Yeſterd* which ſeem'd to be as Nothing, in its Fleeti Paſſage, and is now no more. And that whi we ſo much expect and hope for, even To Mo row, will paſs as ſwiftly by, to be ſwallow'd in endleſs Night to the Wicked, but in everla ing Day to the Righteous.

What then are all the Ornaments and Shew this World, ſince *the World* it ſelf *ſhall wax* Heb. 1. 11, 12. *like a garment, and be folded up like a veſture.*

Th

That Glorious Light that *rules the Day, ſhall turn'd iuto Darkneſs*, and the Beauty of Heaven all become *black as Sackcloth of Hair.* Rev.6.12.

But there are yet more Forcible Reaſons for umility, even the Infinite Numbers of our ns.

For *Theſe the ways of Nineveh mourn'd, and all Gates were* full of Sorrow and Confuſion. As ery one had contributed his Share of Wicked-ſs, to aggravate the Account, and make up e dreadful Sum, ſo every one *Humbled Himſelf, der the mighty Hand of God*, and Wept much, at much might be Forgiven. *All, from the great-of Them even to the Leaſt, put on Sackcloth*, the bit of Shame, and Guilt, and Miſery. The ſtinctions of Birth and Fortune were Cancel'd their Sins, and Forgotten at the near Ap-paches of their Puniſhment. And it was ne-ſary that theſe Diſtinctions ſhould ceaſe, when y appear'd before an Angry God: For they ll be utterly Aboliſh'd in *the Great and Terrible y of the Lord.* The People of every Age and tion ſhall ſtand upon the ſame ſpacious The-e, All equally expos'd to the All-ſeeing Eye, d Impartial Judgment of God. *There will be no ect of Perſons with him*, but He will *put all Prin-ality, and Power, and Might, and Dominion, un-his Feet.*

And no Diſtinction ought to be made, even in s Life, when we come to conſider our ſelves Sinful Creatures: For Sin debaſes every one t commits it, and brings down the Multitude its Servants to the ſame inglorious Level.

Whatſoever Talents are given us by our Crea-, whether they are the Gifts of Body or ind, the Advantages of Wealth or Power, or Honour,

Honour; yet our Sins caſt us down into the l
eſt Sink of Infamy and Diſgrace. And thoſe
obey their Vices, notwithſtanding their outw
Appearances of State, and promiſing Shews
Happineſs, are yet but Slaves bound Hand
Foot in the moſt ignominious Bondage and
very. Shame and Contempt is due to every Sin
from the Firſt-born of Pharoah, that ſits on the Th
unto the Firſt-born of the Captive, that is in the D
geon. And a guilty Nation ſhould humbly c
feſs their Wretchedneſs in the words of *Da*
O Lord to us belongeth Confuſion of Face, to our Ki
to our Princes, and to our Fathers, becauſe we h
3 — *ſinn'd againſt thee.*
Dan. 9 8.

When the Glories of the World ariſe be
them, and they fondly admire the vain Shew
covers them: Let them open thoſe *Painted Se*
chres, their Breaſts, and Behold (if they can b
to behold) them *full of all Uncleanneſs.*

This loathſome View muſt conſtrain them
abhor the Pageantry that deceiv'd them;
the flattering Occaſions of their Pride, muſt
turn'd into juſt Reaſons for Humility.

It was this Senſe of Things that poſſeſs'd
Hearts of the Men of *Nineveh*, when the wh
City mourn'd in Sackcloth, and ſate in Aſhes. N
did their Humiliation ſtop here, but they p
ceeded to execute a Holy Revenge upon The
ſelves and their Vices, by a ſtrict Abſtine
from their daily Food and Refreſhment.

This plainly expreſs'd the Firmneſs of th
Reſolution, to uſe a pious Importunity with G
and never to enjoy even the neceſſary Suppo
of Life, till they had prevail'd for Pardon.

This was the beſt Expedient to bring them
an entire Senſe of their Duty, and a Lively R
membran

nbrance of God. And this alſo was a Puniſh-
t ſuitable to their Sins of Violence and Op-
ſion, the deepeſt Blots in their infamous Cha-
er.

When the Inſtruments of Vengeance are pre-
'd, and the Sword of Deſtruction hangs over
icked People, it is not a Time to enjoy the
d Things of the World, or even to hearken
the common Demands of Nature.

t ſhould be almoſt their only Meat and Drink
do the Will of God, if there is yet an Oppor-
ity of doing it. They ſhould cleave inceſſantly
he Throne of Grace, if they are yet permitted
Kneel before it.

The Prophet *Daniel* was performing the Duties
Faſting and Supplication, when the moſt High
down his Angel to Comfort him. And God
ights to Forgive his ſinful Creatures, when
depart not from the Temple, but ſerve him with Luk. 2. 37.
ings and Prayers, Night and Day.

Faſting is an acceptable Service to God, becauſe
Crucifies thoſe filthy Luſts that fight againſt him;
cleanſing the Soul from ſenſual Impurities,
ents it through the Blood of Chriſt, a Pure
Holy Sacrifice to God.

When the Body is gratified to the full, the Soul
reſs'd down to the Earth, and hindred from
g to God that gave it. But Self-denial takes off
Clog that oppreſſes it, and ſuffers it to regard
higher Concerns, and aſcend with its natural
ce towards Heaven. The Soul being with-
wn from the Objects of Senſe, has leiſure to
ver it ſelf by Reflection, and return to the
ctice of Virtue.

The wanton Prodigal thinks not of his Father's
ſe, whilſt his *Subſtance* anſwers *his Riotous*
Living:

Living: But as ſoon as he is pinch'd with Wa
He ſays with himſelf, how many Hir'd-Servants of
Father have Bread enough and to ſpare, while I pe
with Hunger. His deprav'd Inclination temp
him to *to take a Journey into a far Country:* but
Luke 15. Senſe of Miſery and Diſtreſs forc'd him to A
and go to his Father.

The Sons of *Jacob* remembred not *the Affli*
of Joſeph, till Famine and Impriſonment pre
them ſore: then they felt *the Anguiſh of his S*
and were griev'd with the Thoughts of their
Ge.42.21. natural Cruelty to their Brother.

And that ſevere Abſtinence, which the Me
Nineveh inflicted upon themſelves, was a pro
Puniſhment for the Violence that was in th
Hands.

It was but Juſt that the Oppreſſors ſhould w
the Staff of Bread, and the Refreſhment of Wa
ſince they had *taken away the Sheaf from the Hun*
Job 24 10, and compell'd *the Needy to Tread the Wine-pre*
11. *and ſuffer Thirſt.*

It was but Juſt that their Bowels ſhould Lab
with griping Pain, ſince they had no Compa
for the Afflicted.

It was but Juſt that they ſhould wait long
their neceſſary Suſtenance, and deny their
gerly-craving Appetite, ſince they had *with-*
Job 31.16. *the Poor from their deſire, and caus'd the Eyes of*
Widow to fail.

Their Oppreſſion cried aloud for Revenge,
they aveng'd the Cauſe of the Poor, and puni
themſelves, who were the Inſtruments of Cru

Therefore *they turn'd their Feaſts into Mourn*
and all their Songs into Lamentations, and pu
Sackcloth upon all their Loyns. The Land trem
for their Iniquities, and the Mourning of every

dwelt therein, was as the Mourning of an only Son. Nor did they only Grieve for their Evil Ways, effectually turn'd from them, and renounc'd ir Vices.

This was the Intent of their Humiliation: and thout This it had been Fruitleſs and Vain. ſting and Sackcloth and Aſhes, are but the mbols and Tokens of Repentance; And God ll not be mock'd with empty Pretences, that ſs away like a Shadow. There may be Sinful de even in the Profeſſion of Humility; and the reſs of Mourning may be as Vain Pageantry as e Pomp of a Triumph.

But God, who ſaw the King of *Nineveh ariſe m his Throne*, ſaw him alſo Forſake *the Seat of dence.* And therefore *He turn'd away from his rce Anger, becauſe every one, from the greateſt even the leaſt*, Sincerely *Turn'd from his Evil way.* hich brings me,

Secondly, To conſider the happy Effect that was wrought by their Repentance.

A great and wonderful Effect! That the Prayers d Supplications of Sinful Duſt and Aſhes ſhould evail for Mercy with an Offended God, and ove him to Reverſe the Dreadful Sentence of ſtice!

The Prophet *Jonah* was apprehenſive of this hange, and was unwilling to foretel their ſwift eſtruction, *Knowing that the Lord was a gracious d, and Merciful, ſlow to Anger and of great Kind-ſs, and repenteth him of the Evil. Therefore He d from the Preſence of the Lord*, that he might not liver a Meſſage that might be contradicted by e Event. *Jonah* 4. 2.

But let not God be charg'd with Falſhood, *He is not a Man, that he ſhould Lie, or as the of Man, that he ſhould Repent.*

His Threatnings of Temporal Evils proc both from Mercy and Juſtice; and are but C ditional in themſelves, unleſs Sinful Men make them Abſolute. It is Mercy that p nounces the Sentence; and Juſtice that is for to execute it.

While we are yet in a State of Probation, may avoid the Puniſhments that are prepar'd us: Though the Sword is drawn, yet God with-hold his Hand, if we turn to him tha going to Smite us.

But when *the Accepted Time* is paſs'd away, *the Day of Grace* is come to an end, we ſhall reclaim'd no more; *God* will *be no more Intrea* The Sentence that dooms the Impenitent to et nal Miſery, is as Unchangeable as the Nature God, and ſtands faſt for ever and ever. Temporal Puniſhments are ſuſpended or remov when the Occaſion of them is taken away.

Though our future Obedience cannot atone our paſt Tranſgreſſions, yet God in his infin Mercy accepts of our ſincere Repentance, ſtead of perfect Obedience: and when we R pent of the Evils that we have done, He a Repents of the Evil that He intended to do gainſt us.

After he has ſpoken bitter Things againſt wicked People, and prepar'd them to expect *mentation, and Mourning, and Woe,* He is yet willing to bring his Judgments upon them: yet waits for an Opportunity of being Gracious them. And when he finds the Tokens of th Amendment, *he Rejoyces as one that findeth gr Spoils.*

When he ſends forth his Aſtoniſhing Tydings
his Judgments, He ſays, Peradventure they
y return to Themſelves and their Duty: it
y be, They will yet *be Wiſe, and conſider their*
ter-end. I have no Pleaſure in the Death of him Eze. 18. 32
t Dieth, ſaith the Lord, wherefore Turn your ſelves
d Live.

The Sentence paſs'd upon *David*, for *the Mat-*
of Uriah, was ſuitable to the heinous Nature
his Guilt: But as ſoon as he confeſs'd, that
had ſinn'd againſt the Lord, his Pardon was Seal'd
Heaven, and *Nathan* bid him be of good Com-
rt, ſaying, *The Lord alſo hath put away thy Sin,* 2 Sam. 12. 13.
u ſhalt not Die.

There is an Advocate in Heaven, always ready
Plead for Mercy; and the Bowels of Divine
mpaſſion yearn over us, whenſoever there is
m for Forgiveneſs. *For our Heavenly Father*
weth our Frame; He remembreth that we are but Pſ. 103. 14
ſt.

There is a Remarkable Inſtance of his Tender-
s towards his Creatures, in the Caſe of *Nine-*
. When *Jonah* had executed his Commiſſion,
foretold the near approaching Ruin of *That*
t City, he earneſtly Expected the Accompliſh-
nt of his Propheſy: and the Prevention of it,
the Repentance of the People and the Mercy
God, *diſpleas'd Jonah exceedingly, and He was*
y Angry.

So impatient was He, at the Diſappointment,
t he expoſtulated with God, and deſired him
Take away his Life, thinking *it better for him to*
than to Live.

And he made him a Booth, and ſat under it in the
dow, indulging his Grief and Anger, *till he*
ght ſee what would become of the City.

And the Lord God prepar'd a Gourd, and made come up over *Jonah, that it might be a Shadow o* his Head, to deliver him from his Grief: *So Jon* was exceeding Glad of the Gourd.

But He was soon depriv'd of his Pleasure; f *God prepar'd a Worm when the Morning rose the ne Day: and it smote the Gourd that it wither'd.* B ing bereav'd of this delightful Shade, *the Sun be* upon his Head, *that he Fainted, and wish'd in hi self to Die.*

His repeated Complaints inclin'd the God Mercy to Reason with him; *Dost Thou well to Angry for the Gourd?* And He presum'd to Abe and Encourage the Extravagance of his Passio and said, *I do well to be Angry, even unto Death.*

And the Almighty retorted his Complaint u on him, and condescended to draw an Argume from the Example of the Prophet, to Justify own Tenderness and Compassion: *Thou hast h Pity on the Gourd, for the which Thou hast not L bour'd, neither madest it grow, which came up in* Jonah 4. *Night, and perish'd in a Night. And should no spare Nineveh, That Great City, wherein are m than Sixscore Thousand Persons, that cannot disc between their Right-hand and their Left-hand, a also much Cattle.*

We may thus interpret this Forcible Argume "Thou takest Pity on the Gourd, which recei neither its Being, nor its Nourishment from Th which grew up without thy Knowledge or Ca in the Darkness of the Night, and return'd Corruption before the Morning arose upon the it did not continue in one Stay, but was snatch from thy Embraces, before thy Affection cou cleave to it: and yet Thou Mournest for it, for *a Brother, or a Friend, which is as thine o*

So

ul: and thou ſuffereſt thy Grief to increaſe, d thinkeſt thou haſt abundant Reaſon to be gry for thy Loſs. Have not I therefore greater eaſon to ſhew my tender Pity, to an Innumerable ultitude of Creatures, that were faſhion'd by e in the Womb, and upheld from the Breaſts? ould I Snatch them away in an Inſtant, and evour them with ſudden Deſtruction? when *I member how ſhort their Time is, ſhould I make them nought*, and deprive them even of their Tranſitory ing, and contract the Space that is *but a Span ng?* Does not their Number Plead for Com-ſſion? and is not their Ignorance ſome Excuſe r their Sin? Why ſhould I make them yet more retched? Doſt Thou complain that thy Gourd d too ſhort a Duration, and periſh'd as Sud-nly as it roſe? and Doſt Thou think that Forty ys are ſufficient for ſo many Thouſands of y Creatures?

Thus does the Almighty vouchſafe to vindicate s Proceedings, and turn the Repining of the ophet into a Plea for himſelf. *Lord what is Man* at thou ſhould condeſcend to Talk with him, d Reaſon in Defence of thy infinite Mercies! hen an Act of Pardon is granted by an earthly vereign, his Subjects are glad to embrace it plicitely, without a ſtrict Enquiry into the erms and Conditions of it: it is enough that he pleas'd to Pardon them, and they are bound to Thankful for it. But *the King of Kings* diſdains to bring forth his ſtrong Reaſons for his mer-ful Dealings with us; and ſtirs up our Bowels, n to excuſe (if I may ſo ſpeak) the Greatneſs of Compaſſion.

Having conſider'd the Repentance of *Nineveh*, its happy Effect, I proceed,

Thirdly, To make an Application of Both, to t
Occaſion and Deſign of this Day's Solemni
The Men of Nineveh *ſhall riſe in Judgment w*
this Generation, and ſhall condemn it, becauſe they
pented at the Preaching of Jonas; *and behold a grea*
Mat. 12. 41 *than* Jonas *is here.* The Voice of God calls alo
for Repentance; and the Almighty Reveng
makes bare his Arm, to pluck us out of the Ja
of Iniquity. His deſtroying Angel preaches
a ſinful World, and endeavours to check the Pr
greſs of Wickedneſs, ſaying, *It is enough, ſtay n*
thine Hand. The Hearts of the People of *Nine*
were turn'd in a few Days, *like the Rivers of W*
ters: But our Heavenly Monitor has continu'd
ſet our Danger before us, *from the beginning of*
Year, even to the end of the Year. We are n
aſſembled a ſecond Time to deprecate his Jud
ments, and have daily more preſſing Reaſons
cry mightily to God. The Raging Peſtilen
dwelt but in one City, or wandred no farth
than the Borders of it, when we firſt Aſſembl
to Bewail our Sin and Danger: And great h
been the Slaughter, if it had dwelt only the
and That alone had been the Habitation
Death.

But the King of Terrors having deſtroy'd, t
he had almoſt made an end, has left that on
Flouriſhing City bereav'd of Inhabitants, a
waſted *with Miſery.* And whilſt *ſhe ſits ſolita*
Weeping ſore in the Night for the Loſs of her Peop
her devouring Enemy enlarges his Camp, a
ſpreads Deſolation round about.

The Time would fail me to ſpeak of the Amazi
variety of Wretchedneſs that covers whole Citi
and Provinces. Swift is the Progreſs of the Co
tagion, and the Communication of Miſery; *Swift*
tha

the Chariots on the Tops of the Mountains, or the ing Fire that devoureth the Stubble; before it the ple are much Pain'd, all Faces gather Blackneſs. runs to and fro in the Cities, and climbs up into Houſes, and enters in at the Windows like a Thief. Camp of Death *is very great*, and his Conqueſts ible. *He eats up the Nations, and pierces them ow with his Arrows.*

Their tender Infants are brought forth, out the Womb, to give up the Ghoſt, and as ſoon the begin to Be, They are as if they had ne- Been. *They flie away as a Dream, and cannot found, and are chas'd away as a Viſion of the ght.* Their Mother's Breaſts are full of Death, d their Food *is as the Poiſon of Aſps.*

Their young Men are caſt on the *Bed of Lan- ſhing*, in the midſt of their Strength; and their ghty Men go down in a Moment to the Grave. The Living are unable to relieve each Other, d are conſtrain'd to deny the laſt Offices of manity to their departed Friends; applying the ords of our Saviour to their miſerable Conditi- *Let the Dead bury their Dead.*

The Diary of their Afflictions muſt melt us in- Pity; and it cannot but extort Compaſſion, n from the hardeſt Hearts, to read over the ily-increaſing Catalogue of the Slain.

Their mighty Fortreſſes Languiſh, and the ces of Strength, from whence their Fleets and mies us'd to Iſſue forth, are become Deſolate. *The High-ways are unoccupied, the Inhabitants ſe:* Their Traffick is avoided as Death, and ir Merchandize is abhorr'd as a Nurſery of ſeaſes.

And the wretched Nation ſeems to ſay to her eighbouring Countries, *Mark me and be Aſto-*

niſh'd, and lay your Hand upon your Mouth

But it may be, we are harden'd againſt a Sen of Her Miſery, becauſe She was once an Ene to our Country, and is ſtill an Enemy to our R ligion.

We may therefore behold it in another Vie and conſider Her Miſery, as if it were our ow a Caſe too probable, and a Conſideration of near a concern to us, that it ought not to be ne lected.

It was the juſt Fear of its dangerous Approach and a compaſſionate Senſe of the Calamities t would diſtreſs us, (if the Contagion ſhould ſpre it ſelf over us) which occaſion'd This Day Humiliation, and is mention'd in *the Decree of King and his Nobles*, as the Reaſon that mo them to it.

And we are far from anſwering its Deſign, leſs we are deeply ſenſible of the Greatneſs of Evils that hang over us, the Heinouſneſs of Guilt that calls for Vengeance, and the infin Mercies of God that may yet pardon our Gu and forbear to Deſtroy us.

We have no grounds to preſume, hardly a grounds for the ſlighteſt Hopes; we can only ſp in the Humble and Diffident Language of King of *Nineveh*, *Who can tell, if God will T away from his Fierce Anger that we Periſh not?*

We have ſeen the Peſtilence come in upo Foreign Land, *like a wide Breaking in of Wa* And we have ſeen it Baffle all the Contrivan of Policy, the Inventions of Art, and the Eff of Power. And it ſtill prevails and gathers V lence; neither can Art, nor Policy, nor Pow nor even the different Temper of different S ſons aſſwage its Fury.

The Wiſdom of our Counſellors, and the Experience of Phyſicians have join'd together, ſtudying to prevent its Invading us, or to check its malignant Infection. But the Humiliation of This Day, is the wiſeſt Expedient; and, if God in his Mercy will accept it, This alone may be effectual.

We cannot but greatly fear that Heavy Calamity, which may gradually approach, or be accidentally brought, or be juſtly inflicted upon us. *Our Eyes* may ſoon *run down with Tears, and our Eyelids guſh out with Waters. The Voice of Wailing* may *be heard in our Streets, and every one may teach his Neighbour Lamentation. Death may come up into our Windows, and enter into our Palaces, to cut off the Children from without, and the young Men from the Street. Even the Carcaſſes of Men may fall as Dung upon the open Field, and as the Handful after the Harveſt-Man, and none may gather them.* Jer. 9.

Conſider this *ye Careleſs Ones*, that dwell at Eaſe, and regard not the Approach of *the Evil Day*. Conſider what will be our Caſe, if the Deſtroying Angel ſhould Pitch his Tents in any Part of our Land. The corrupted Branch will be ſeparated from the Body, and depriv'd of neceſſary Relief. Friendſhip and Humanity will be unable to Perform their Comfortable Offices; and all means of Correſpondence will be cut off. The Houſes of the Sick will be ſhut up, and diſeas'd Families be confin'd in their Loathſome Priſons, affording nothing but Helpleſs Miſery. Parents muſt dread the Sight of their Belov'd Children, Filial Piety will in vain endeavour to exert it ſelf towards the Dying Parents. Heaps of Dead Bodies offend the aching Eyes of the Sick: and the Infected Carcaſſes will poiſon the Living Bodies, that

that will hardly bear the Stink of their own C
ruption. They that carry forth the Dead, w
fail under their Burthen, and immediately w
that needful Office which they attempted to P
form.

The Art of the Phyſician will be Loſt in fru
leſs Searches for the Cauſe of the Diſtemper, a
no natural Remedy will avail, when it ſtrugg
with the Vengeance of God.

Timely Precautions will not prevent its P
greſs; nor will the ſtrictly Guarded Lines
Bounds to the Peſtilence. Day by Day it
ſpread like a Gangrene; and every Hour
make a freſh Addition to the Territories
Death.

It therefore behoves us, as we value all that
dear to us, to Turn from our Wickedneſs wi
out Delay, leſt *God ſhould caſt upon us the Furi
neſs of his Wrath, Anger, Diſpleaſure and Trou
and ſend Evil Angels amongſt us.* We cannot
deeply Humble our ſelves for the Wretchedn
of our Guilt, before we are made more Wret
ed by our Puniſhment.

It highly concerns us to caſt off the whole M
of our ſinful Corruption, and to renounce ev
Vice that has gotten the Dominion over us.
it more eſpecially concerns us, to put away w
Abhorrence, our moſt flagrant Sins and pro
king Abominations.

It was Murmuring againſt the Lord, and c
ing unjuſt Reproaches upon his Miniſters, t
kindled the Divine Indignation againſt the *Iſrael*
So that he would have *conſum'd them in a Mom*
by *the Plague that was Begun*, had not his Me
interpos'd, and *Stood with Aaron between the Li*
and the Dead, to accept *the Incenſe offer'd* by
Nu. 16. 48. Prieſt, as *an Atonement for the People.*

t was the Lewdneſs of *Iſrael* that *provok'd the*
d to Jealouſy, when *Twenty and Four Thouſand* *Numb.* 25.
d of the Plague; and *Phinehas* put an End to
Slaughter, by his Zeal for God.

t was the preſumption of *David*, in *Numbering*
People, and Glorying in the Strength of *Eight*
dred Thouſand Valiant Men, that brought the
ilence upon the Land, and leſſen'd that mighty
mber, by the Deſtruction of *Seventy Thouſand* 2*Sam.* 24.
.

t was the vaunting Pride, and inſolent Blaſ-
my of *Senaccherib*, that *came up into the Ears*
he Almighty, when *he ſent forth his Angel into*
Camp of the Aſſyrians, and ſmote an Hundred and
ſcore and Five Thouſand: and when they Aroſe
in the Morning, Behold They were all dead
ſes. And thoſe terrible Armies, that *dried*
ll the Rivers of the Beſieg'd Places with the Soles
eir Feet, were as the Graſs of the Field, and as
reen Herb, as the Graſs on the Houſe-Tops, and *Iſa.* 37.
rn Blaſted before it be grown up.

nd it was the Oppreſſion and *Violence* of *Nine-*
that haſtned the Doom of *That Bloody City*,
brought its Deſtruction near, even to its Gates.
nd may not theſe Sins be equally Charg'd
us? Does not *our Heart Tremble?* Is it not
d out of its Place, at the Mention of theſe
nſgreſſions? Is there not impious Murmuring,
igate Lewdneſs, haughty Preſumption, inſo-
Blaſphemy and violent Oppreſſion, in our
ets? Are not Truth and Simplicity Departed,
Innocence and Integrity *made a Prey?*

ut there is yet a more dreadful Example be-
us; a yet Heavier Charge againſt us.

ruſalem was once *the Perfection of Beauty, the*
of the whole Earth. But the Lord hath ſwallow'd

up

up all her Habitations, and thrown down the ſt Holds of the Daughter of Judah, becauſe ſhe jected the Son of God, and *Crucified the Lor Glory*. For this amazing Wickedneſs She was tray'd by Factions, and waſted by Famine w in, and ſtraiten'd and beſieg'd without, and *Romans took away both her Place and Nation. the Ways of Sion ſhall for ever Mourn, her Gates be for ever Deſolate.*

And yet in defiance of this dreadful Admoni we *Crucify the Son of God afreſh, and Deny the that bought us.* Even whilſt we Humble our Se with Faſting, there are many that Glory in *deſpight to the Bleſſed Jeſus, that faſted Forty D* Matth. 4. *and Forty Nights for our Sakes.*

Whilſt we deſire to Avert the Conſuming Pla there are many that caſt Reproaches upon *that bore our Griefs, and carried our Sorrows, heal'd all manner of Sickneſs, and Diſeaſes a the People.*

Whilſt our Danger conſtrains us to *cry Mig to God*, There are many that Blaſpheme our deemer, who Pray'd earneſtly for our Par and *Sweat as it were great Drops of Blood* u the Burthen of our Sins.

Whilſt there is yet a Space for Repenta there are many that Depreciate thoſe Inf Merits, through which alone our Repentance be Accepted.

While we are yet permitted to offer up Spiritual Sacrifices, There are many that vi the excellent Dignity of our *Eternal High-P who gave Himſelf a Sacrifice for us.*

Let the Senſe of This crying Sin, and all o Abominations, fill us with unfeigned Sorrow Humility.

Let us *hide our ſelves in the Duſt together*, and
er our Faces with Confuſion.
Let our King and our Princes *caſt down their*
ns before the Throne of God, and worſhip the
h that Liveth for ever and ever. Let Small and
t ſtand in Awe of Him, and endeavour to avoid
Fury of his Wrath.
Let us fly to *the Mercy-ſeat*, while we may have
eſs to it, and cleave ſtedfaſtly to the Holy
e, till we can obtain Forgiveneſs.
Let us Beſeech the Holy Jeſus to waſh us in
precious Blood, and offer up the Incenſe of
imperfect Prayers.
Let us beſeech him to look down with Pity and
paſſion on our Afflicted Brethren, and *Take*
his Plague from them, before they are Conſum'd
e means of his heavy Hand.
Let their Troubles *be ever in our Sight*, and
Calamities be conſider'd as an Earneſt of
own.
nd, Let the United Voices of the whole Na-
ry mightily to God, for his Patience and For-
ance.
ar our Prayers, O Lord, and with thine Ears
er our Calling; hold not Thy Peace at our Tears.
what is *our Hope? Truly our Hope is even in*
Father, if it be thy good Pleaſure, *Let This*
paſs from us: Nevertheleſs, not as we will, but as
wilt. But, O Lord moſt Holy, O God moſt
hty, O Holy and merciful Saviour, Thou
worthy Judge Eternal, ſuffer us not at our
Hour for any Pains of Death to fall from
e: Deliver us not into the Bitter Pains of
nal Death.

Mary

Mary Magdalene.

A

SERMON

Preach'd at

Beeding in *Suſſex.*

LUKE VII. 40, 41, 42, 43.

And Jeſus anſwering, ſaid unto him, Sim
have ſomewhat to ſay unto thee. And he ſ
Maſter, ſay on.

There was a certain Creditor which had two D
ers: The one ought him Five Hundred P
and the other Fifty.

And when they had nothing to pay, he frankly
gave them both. Tell me therefore, whi
them will love him moſt?

Simon *anſwered and ſaid, I ſuppoſe that*
whom he forgave moſt. And he ſaid unto
Thou haſt rightly judged.

OUR Bleſſed Saviour *came to ſeek and*
thoſe that were loſt, and he eagerly
brac'd, and wiſely improv'd every
portunity of doing Good to the Souls of
Whenſoever he vouchſafed to converſe wit

rs, or to accept of any Invitation from them, endeavour'd to correct their miſtaken Judgments, raiſe their Minds to a juſt Senſe of ſpiritual ings. And whilſt he receiv'd a little bodily d or Refreſhment, he took occaſion from nce, to feed them with *the Bread of Life*, and reſh them with *the Waters that flow for ever.*

We may find ſeveral Inſtances of this kind, in ſacred Store-houſe of the Goſpel. Thus when had call'd *Matthew* the Publican from *the Receipt Cuſtom, it came to paſs, as he ſat at Meat in his ſe, that many other Publicans and Sinners ſate with Jeſus and his Diſciples:* And the Phariſees, pretended to the ſtricteſt Purity and Holineſs, offended at him, and *ſaid to his Diſciples, is it, that he eateth and drinketh with Publicans Sinners?* And Jeſus hearing their cenſorious arks, returns this Anſwer to them; *They that hole have no need of the Phyſician, but they that ick: I came not to call the Righteous, but Sinners* Mark 2. 15 16, 17. *epentance.*

hus alſo when he viſited *Zaccheus, the Chief of ublicans* and the preciſe Phariſees *murmur'd, , that he was gone to be Gueſt with a Man that Sinner*; he regarded not their uncharitable ctions, but ſpake the Words of Comfort to eus, *This Day Salvation is come to this Houſe. he Son of Man is come to ſeek and ſave that which* Luke 19. 7, 9, 10. *oſt.*

d he never fail'd to expreſs a compaſſionate erneſs towards the truly penitent Soul; and more fully expreſs'd it, than in the remarka- caſe that is now before us. *For one of the ſees deſir'd him, that he would eat with him. e went into the Phariſees Houſe, and ſate down at. And behold a Woman in the City, which was*

was a Sinner, when ſhe knew that Jeſus ſate at M in the Phariſee's Houſe, brought an Alabaſter-Bo Ointment, and ſtood at his Feet behind him weep and began to waſh his Feet with Tears, and did them with the Hairs of her Head, and kiſſed his F and anointed them with the Ointment. Now when Phariſee which had bidden him, ſaw it, he wond that our Lord ſhould ſuffer her to touch h and began to draw a Concluſion from it, injur to our Saviour's Honour; for *he ſpake within ſelf, ſaying, This Man, if he were a Prophet, w have known who, and what manner of Woman th that toucheth him, for ſhe is a Sinner.*

Jeſus knowing what paſs'd within the Phari Breaſt, immediately gave an effectual Anſwe his ſecret Inſinuation; and having a Matte great Importance to propoſe to him, he bef his Attention to it; *Simon, I have ſomewhat to thee*; and the Phariſee being prepar'd to *ſaid, Maſter, ſay on.* And then he ſtated the plainly before him, and deliver'd a familiar Par aſking his Judgment upon it. *There was a ce Creditor had two Debters; the one ought five Hu Pence, and the other Fifty. And when they had no to pay, he frankly forgave them both. Tell me fore which of them will love him moſt?*

Simon having ſo fair a View of their diff Obligations, could not but make a right Eſti and give his immediate Judgment upon them therefore *he anſwer'd, and ſaid, I ſuppoſe tha whom he forgave moſt.* This Judgment was d from the common Senſe and Experience of kind, and was agreeable to the natural which Benefits have upon the Minds of And Jeſus ratify'd and confirm'd the Sent *Luke 7.* *ſaying, Thou haſt rightly judg'd.*

Thus was the Phariſee led unawares into a juſt pprobation of the Thing that he had unjuſtly con-mn'd. The Parable was ſo plain, that it want-no Interpreter; it directed and apply'd it ſelf; d unleſs the Phariſee were wilfully blind, he ſt neceſſarily ſee who was *the Debter that ought e Hundred Pence, and had nothing to pay*, and o was *the Creditor that frankly forgave her all the bt:* and muſt alſo acknowledge, according to own impartial Judgment, that *ſhe would love ch, becauſe much had been forgiven her.*

Our Saviour took off his Thoughts from the ltitude of Sins that ſhe had committed, and d them on that ſincere and ardent Love which r'd a *Multitude of Sins.*

But leſt the Phariſee ſhould fail even yet to diſ-n the full Scope and Deſign of the Parable, us proceeds to illuſtrate the Caſe of the affectio-e Penitent. *And he turn'd to the Woman, and ſaid* Lu. 7. 44; o Simon, *ſeeſt thou this Woman? I enter'd into* 45, 46, 47. *e Houſe, thou gaveſt me no Water for my Feet; ſhe hath waſh'd my Feet with Tears, and wip'd with the Hairs of her Head. Thou gaveſt me Kiſs; but this Woman, ſince the Time I came in, not ceas'd to kiſs my Feet. Mine Head with thou didſt not anoint; but this Woman hath a-ted my Feet with Ointment. Wherefore I ſay un-hee, her Sins, which are many, are forgiven, for lov'd much; but to whom little is forgiven, the e loveth little.*

Thus did our Saviour diſplay the ſeveral In-ces and Expreſſions of her Love to him, and w a Compariſon in her Behalf, to convince the riſee of the Tenderneſs of her Affection.

And after he had brought the Parable home to , he gave her the full Aſſurance of Hope, with

thoſe powerful Words, *Thy Sins are forgiven,* Luke 7. 48, 50. *Faith hath ſav'd thee, go in Peace.*

And ſince theſe Things *were written for Learning*, it behoves us to dwell ſome Time lon upon the Behaviour of this famous Penitent, to conſider the Intent of the Parable, till we throughly affected with it.

To this End I ſhall ſhew,

Firſt, What was the Name and Character this Woman, and *how much ſhe lov'd, bec much had been forgiven her.*

Secondly, That we ſhould remember *how m* has been *forgiven us*, that we alſo may *L much.* And,

Thirdly, That we ſhould copy after the div Goodneſs, by *Forgiving much*, that our E mies may *Love us much* again.

And *Firſt*, I am to ſhew what was the Na and Character of this Woman, and h *much ſhe lov'd*, becauſe *much was forgiven h*

It is the Opinion of learned Men, that Perſon, ſo eminently diſtinguiſh'd in the Goſ was *Mary Magdalene*, once a wretched Slav Sin, and taken Captive by Satan, but afterwa reſcued from his accurſed Dominion, and rec cil'd to God, by a perfect and unfeign'd Repe ance.

When ſhe came into the Phariſee's Hou ſhe was call'd *a Woman that was a Sinner*, wh ſeem'd to imply, that ſhe had been notorio Sinful, and ſo infamouſly Wicked, as to beco *a Proverb of Reproach* for her Wickedneſs; therefore the Phariſee wonder'd greatly, t

Ch

rist ſhould permit her to come near to him, d bear to be touch'd by one ſo much defil'd h Sin.

And we find in other Parts of the Goſpel, that r Saviour had *Caſt Seven Devils out of her:* And may juſtly ſuppoſe, that thoſe *unclean Spirits* d carried her into all Manner of Evil, and ng'd her into the Depth of Iniquity. *Mark* 16. 9. *Luke* 8. 2.

But were there no other Proof of her former ickedneſs, it would be ſufficient, that Chriſt has d us, *much was forgiven her.*

Great was his Mercy in meaſuring her *Love* by own *Forgiveneſs.* And ſince he was pleas'd to w a Vail over her Sins, it will not become us ncover them any farther, or to enquire too rticularly what were her Crimes. Let them as *a dark Cloud,* while her future Actions ap- r Beautiful and Glorious as *a Pillar of Fire.*

After her Converſion, ſhe was diſtinguiſh'd by *Luke,* as one of thoſe devout and charitable omen that accompanied our Saviour in his Tra- s, and *miniſter'd to him of their Subſtance.* *Luke* 8. 2, 3.

And when Jeſus enter'd into the Houſe of *Mar-*, as into the Houſe of a Friend, we may juſtly ieve that it was the ſame *Mary that ſate at his t, and heard his Word.* Behold the humble ſture of an attentive Diſciple! So cloſe was her tention, that ſhe entirely neglected all other ſineſs; and her Siſter reprov'd her for that glect. But our Lord gave her that honourable ſtimony, *Mary hath choſen that good Part, which ll not be taken away from her.* *Lu.* 10. 39. v. 42.

Her modeſt and humble Behaviour endear'd to Chriſt, and inclin'd him to make her Par- er of his intimate Friendſhip.

It

John 11. 2, 3. 5. 32. *It was* alſo, as we may reaſonably ſuppoſe, t Mary, *whoſe Brother* Lazarus *was ſick. There his Siſter ſent unto Jeſus, ſaying, Lord, behold, whom thou loveſt, is ſick. Now Jeſus lov'd* Mart *and her Siſter, and* Lazarus. And when *M* went forth to meet Jeſus, *and ſaw him, ſhe down at his Feet, ſaying, Lord, if thou hadſt b here, my Brother had not Died.* With ſo firm a Fa did ſhe believe in Chriſt! with ſuch unſhak Confidence did ſhe rely on his Compaſſion!

After the Reſurrection of *Lazarus*, Jeſus w invited to a Supper, at which *Lazarus was prese whom he rais'd from the Dead.* And Behold *M Magdalene* came in, and *brought an Alabaſter-B of Ointment.* Being deſirous to make *an Offering* her Lord, *ſhe would not make it of that which coſt her nothing.* For we learn from St. *Matthe*

Mat. 26. 7. *John* 12. 1, 2, 3. Goſpel, that it was *very precious Ointment*; a from St. *John*, that it was *Ointment of Spikena very coſtly.*

Having a deep Sorrow and Contrition for t Number of her Sins, ſhe preſum'd not to appe before his Face, but *ſtood at his Feet, behind h weeping, as if her Head were Waters, and her E a Fountain of Tears.* And theſe Tears that flow from penitential Sorrow, were alſo Teſtimon of her Affection: For *ſhe began to waſh his F with Tears, and wip'd them with the Hairs of Head*; neither did her Love ſtop here; *ſhe kiſs'd his Feet, and anointed them with the Ointme* and ſhe pour'd it in ſuch Meaſure upon him, t *the Houſe was fill'd with the Odour of the Ointmen*

Before ſhe came into the Houſe, we may im gine that ſhe enquir'd after him, in the Words

Song of Solomon 1. 7 the Church to Chriſt, *Tell me, (O thou whom Soul loveth) where thou feedeſt, where thou makeſt Flock to reſt at Noon?* A

And when ſhe is miniſtring to him, we may ap- thoſe other Words of the Church to this de- t Woman : *While the King ſitteth at his Table,* v. 12. *Spikenard ſendeth forth the Smell thereof.*

The Phariſee was ſurpriz'd at our Saviour's cepting theſe Offices from *a Woman that was a ner:* And *Judas was mov'd with Indignation, and d, to what Purpoſe is this Waſte? Why was not Ointment ſold for Three Hundred Pence, and given the Poor?* But Jeſus receiv'd her with an affectio- eWelcome, and graciouſly eſteem'd theſe Inſtan- of her Kindneſs, as if they were the laſt Offices her Dying Friend. For *he ſaid, let her alone, trouble you her? ſhe hath wrought a good Work me, ſhe hath done what ſhe could; ſhe is come a- hand to anoint my Body to the Burying.* And he not reward her Love with a tranſient Com- ndation, but fix'd and eſtabliſh'd it for ever. ily *I ſay unto you, whereſoever this Goſpel ſhall be* Matth. 26. *ach'd throughout the whole World, this alſo that* Mark 14. *hath done, ſhall be ſpoken of, for a Memorial of* Luke 7. John 12.

And it ſtands recorded by each of the Evange- s, and has been publiſh'd *in every Nation under ven. Becauſe of the Savour of her good Ointments,* Song of Solomon 1. 3. *Name is as Ointment pour'd forth.* Her Fame *is out into all Lands,* and her Glory *unto the ds of the World.* And *Mary Magdalene*'s Love our Saviour ſhall be deliver'd down from Age Age in that ſacred Hiſtory, which will never blotted out?

But we may ſtill conſider other Expreſſions of Affection to him. She was one of *thoſe* devout men that *follow'd him* towards the Place of his ucifixion, *and bewail'd and lamented him.* Lu. 23 27.

She alſo *ſtood by the Croſs of Jeſus*, with his M
ther, and fix'd her weeping Eyes upon him, p
taking of thoſe Sorrows that pierc'd through
Breaſt that bare him, and the Paps that gave him ſu
Neither Tribulation, nor Diſtreſs, nor Perſecuti
nor Peril, nor Sword could ſeparate her from h
Her Soul clave to him, even to his Death; n
it was ſtronger than the Grave.

When *Nicodemus* prepar'd for the Burial of
Lu. 23. 55. dead Body, ſhe *follow'd after, and beheld the Sep*
chre, and how his Body was laid.

And her Love to him would hardly ſuffer her
give Sleep to her Eyes, nor Slumber to her Eyelids,
ſhe had ſhewn her tendereſt Care of her depart
Lord. For as ſoon as the Sabbath was paſt, M
John 20. 1. *Magdalene came early, while it was yet dark, to*
Sepulchre, bringing ſweet Spices to anoint him. A
when *ſhe ſaw the Stone taken away from the Door*
the Sepulchre, ſhe complain'd to St. *Peter, and*
that Diſciple whom Jeſus lov'd, and ſaid unto th
they have taken away the Lord out of the Sepulch
v. 2. *and we know not were they have laid him.*

Afterwards ſhe ſtood at the Sepulchre weepi
and as ſhe wept, ſhe ſtoop'd down and look'd into
Sepulchre, and ſaw two Angels in White, ſitting,
one at the Head, and the other at the Feet, where
John 20. *Body of Jeſus had lain: And they ſaid unto h*
Woman, why weepeſt thou? She ſaid unto them,
cauſe they have taken away my Lord, and I know
where they have laid him. And when ſhe had thus ſa
ſhe turn'd her ſelf back, and ſaw Jeſus ſtanding,
knew not that it was Jeſus. And Jeſus ſaid u
her, Woman, why weepeſt thou? whom ſeekeſt tho
She ſuppoſing him to be the Gardener, ſaid unto h
Sir, if thou have born him hence, tell me where t
haſt laid him, and I will take him away. Jeſ
findi

dinſt her ſtill ignorant of him, *ſaid unto her,* ary. *And ſhe turn'd her ſelf,* and preſently ac-owledg'd him, *ſaying,* Rabboni, *which is, Maſter.*

Thus did her Love continue from his Death to Riſing again; and he *wip'd away all Tears from Eyes,* by vouchſafing her his firſt Appearance er his Reſurrection, and ſending her to his Diſci-s with the joyful News of his being Riſen from Dead.

How Happy was *this Meſſenger that brought theſe d Tidings*, that gave this delightful Aſſurance his afflicted Friends, Your Redeemer liveth!

How Compaſſionate is Jeſus, *who did not break bruiſed Reed, nor quench the ſmoking Flax, but nd up this broken-hearted Sinner, and comforted her mourn'd and gave her Beauty for Aſhes, the Oil of* Iſ. 61. 1, 3. *for Mourning, and the Garment of Praiſe for the irit of Heavineſs.*

The Example of this famous Penitent, ſhould, I am

Secondly, to ſhew, Teach us to remember how *has been Forgiven* us that we alſo may *Love*

The Goodneſs of God in giving his Bleſſings to ankind, requires a large Return of Gratitude m us; and we ſhould find our Debt of Love in-eaſing to a Prodigious Sum, were we only to nſider the Gifts which his Bounty daily ſheds on us.

But there is alſo Forgiveneſs with thee, O God, erefore ſhalt thou be more abundantly lov'd. his doubles all other Bleſſings, and gives us, our lves, our Souls and Bodies, which were forfeited d loſt, by the Multitude of our Sins.

Alas! the beſt of us *fall ſeven Times a Day*, and o many of us have fallen ſo often into Wicked-

neſs, that we juſtly deſerve to be branded a
diſtinguiſh'd by the infamous Character of Sinne
and were our Love to riſe in Proportion to t
Meaſure of our Sins, which God vouchſafes
forgive, none of us could *love him little*, for t
moſt perfect amongſt us are *forgiven much.*

If we look back to a few of the Days that a
paſt, we ſhall ſee our Account charg'd with
heavy Burthen of Sins: every Addition to o
Life has been attended with an Addition to o
Guilt; and more than *ſufficient to every Day,*
been the Evil thereof. How then can we numb
the Tranſgreſſions of our whole Life, or make
Eſtimate of the long Arrears of Treſpaſſes, th
are thrown together in confus'd Heaps!

It is difficult to bear a tranſient View of ther
It is hardly poſſible to ſurvey the odious Maligni
of every Vice, and the loathſom Shame of our v
Abominations. The uneaſy Reflection upon the
Pſ. 38. 4. covers us with *Confuſion of Face*; and *we are*
able to look up, becauſe our Wickedneſſes are gone ov
our Head, and are like a ſore Burthen, too heavy
us to bear.

But though we abhor the Sight of our ſelv
and cannot endure the Thoughts of our Uncle
neſs, yet our offended God ſtretches out his Ar
Pſ. 51. 2. to embrace us, and is ready to *waſh us throug*
from our Iniquities, and cleanſe us from our Sins.

Zech. 13. 1 There is *a Fountain open'd to purge us from S*
and from Uncleanneſs, even the Fountain of o
Saviour's precious Blood.

And we may behold an Emblem of the kind Offic
which he delights to perform to us, in his Beh
viour towards his Diſciples. *He roſe from Supp*
Jo. 13 4, 5. *and laid aſide his Garments, and took a Towel, a*
girded himſelf. After that, he pour'd Water into
Baſo

ſon, and began to waſh the Diſciples Feet, and wipe
m with the Towel wherewith he was girded.

Thus the Lord of Glory condeſcends to mini-
r to us alſo, that *though our Sins be as Scarlet,* *Iſ.* 1. 18.
y may be as White as Snow, though they are Red
Crimſon, they may be as Wool.

The Abatement of a Debt, is a welcome In-
nce of Kindneſs. And *the unjuſt Steward* rightly
dged, that he ſhould beſpeak the Love and Fa-
ur of *his Lord's Debters*, by leſſening their Charge,
d *bidding one of them take his Bill, and write down* *Luke* 16.
y inſtead of an hundred Meaſures of Oil, and another
rite down fourſcore inſtead of an hundred Meaſures
Wheat. Surely therefore our Lord has the
ngeſt Claim to our Love, ſince he has not only
ted a Part of our Debt, but *frankly forgiven it all.*
Great had his Mercy been, had he forborn to
pute our Sins to us, or place them to our Ac-
nt. And it is infinitely greater, as he tranſ-
r'd it from us, and plac'd it to his own Ac-
nt. He became a Debter in our Stead, and
order to procure a general Diſcharge for us, he
de an infinite Satisfaction to his Father's
lice. Behold our Redeemer upon the Croſs,
celling the *Hand-writing that was againſt us,*
comforting *Mary Magdalene*, and all other
e Penitents, with thoſe Important Words, *It*
iniſh'd! Can we ever forget ſuch an Obliga-
n as this? Can we delay to ſhew our Gratitude,
en all the Return that is requir'd of us, is
e? Will not ſuch amazing Kindneſs draw
ars out of our Rocky Hearts, and cauſe *Wa-*
to guſh out like Rivers? The Senſe of our mul-
y'd Offences againſt ſo good a God, ſhould
ke us *ſit upon the Ground and keep Silence; our*
ſhould fail with Tears, and our Bowels ſhould be
troubled

troubled at the Remembrance of our Baſeneſs.

The mournful Dreſs of the affectionate Penitent is more amiable in the Sight of God, than O naments of Gold; and he delights to cloath with Robes of Glory, when we are truely ſen ble of our Nakedneſs and Shame.

Thus when *the Prodigal Son* was diſpos'd *ariſe and go to his Father*, and thought himſelf *worthy to be call'd his Son*, and humbly deſir'd to *as one of his hir'd Servants*; the compaſſionate F ther could not refrain himſelf from going forth meet him, but *when he was yet a great Way off, ran and fell on his Neck, and kiſs'd him*; and wh his Penitent Son *ſaid unto him, Father I have ſin againſt Heaven, and in thy Sight, and am no m worthy to be call'd thy Son, the Father* immediat *ſaid unto his Servants, bring forth the beſt Robe, put it on him, and put a Ring on his Hand, and S on his Feet, and bring hither the fatted Calf, and it, and let us eat and be merry.* And as the Fat rejoic'd with double Joy, becauſe *his Son had* Luke 15. *Dead, and was Alive again, had been Loſt, and Found:* So his Son could not but love him w double Affection; becauſe he became, as it we a Second Time his Father, and Begot him aga by calling him again his Son.

The mention of this glorious Inſtance leads *Thirdly*, to ſhew, That we ſhould copy a the divine Goodneſs, by *forgiving much*, t our Enemies may *love us much* again.

We have ſeen the Mercy of our Saviour p pos'd to us for our Imitation; but leſt that g Example ſhould ſeem too high for our Reach has been brought nearer to us, under the fami Inſtance of *a Creditor forgiving his Debter.* the Caſe propos'd to the Phariſee was ſo plain obv

vious to his Reaſon, that he immediately gave dgment agreeable to it; and by giving it im-diately, he ſhew'd that it was the natural Re-t of his Thoughts, and flow'd from the com-n Senſe and Opinion of Mankind: and there-re we may juſtly conclude, that as long as ratitude remains in the World, the Forgiveneſs great and heinous Injuries will procure a Re-n of Love, in Proportion to the Meaſure of r Forgiveneſs. And the Phariſee's ready An-er, not only ſhews that it is poſſible, but alſo t it is highly probable, it ſhould produce s Effect. And this Judgment of Man is of the ater Weight, becauſe it was ratify'd by the dgment of God.

Our Saviour rejoic'd to *overcome Evil with Good*, d the greater *the Evil* was, ſo much the more delighted in the Conqueſt: With what Plea-e did he ſpeak of *Mary Magdalene!* How par-ularly did he mention, how largely did he il-trate every Teſtimony of her Affection! He re-mber'd the Greatneſs of her Sins, only that he ght ſhew the Greatneſs of her Repentance, and 'd to ſet the Penitent in Oppoſition to the Sin-. No one had been more at Enmity with him; one was honour'd more with his Friendſhip.

Methinks our Ambition ſhould move us to imi-e this Example; and we ſhould be quite tranſ-ted with the Thoughts of changing an invete-e Enemy, into a faithful Friend. Perhaps his ences are many, ſo much the more he ſtands need of Forgiveneſs. And the more we for-e him, ſo much the more he may love us, in turn for ſo large a Meaſure of Forgiveneſs. *u ſhall we heap Coals of Fire upon his Head*, and t him into unfeigned Sorrow for his paſt ences. *Ro.* 12. 20.

And

And the Hopes of this Succeſs are enough enliven our Endeavours, and make us unwear in doing Good, that we may at length obtain entire Conqueſt of Evil.

How partially ſoever we magnify the Injur we have receiv'd; and how much ſoever we bour to add to their Aggravations, yet the tent of the Parable will ſtill reach our Caſe, a we can never find a ſufficient Objection aga Forgiveneſs.

If any ſufficient Objection could have be found, the Father muſt have found it againſt e bracing his Prodigal Son: for he had receiv'd large *Portion* from him; and having caſt off t
Luke 15. Affection that is natural to Children, he had e tirely left his Father's Houſe, gone *into a far Cou try, waſted his Subſtance by lewd and riotous Livi* and debas'd himſelf into a mean and ſervile Co dition; yet the tender Father over-rules all the Objections, as ſoon as his Son is willing to retu and thinks with himſelf, that the pardon'd Pr digal will love him with the ſtrongeſt Affectio and be for ever endear'd to him, by remembri how much has been forgiven him.

What a glorious Spectacle is the Man that equally ready to give up all his Prejudices, a gladly removes every Let and Hindrance th may prevent a Reconciliation!

We have a remarkable Inſtance of this Kin in *Joſeph*'s Behaviour towards his Brethren: Wh *they could not anſwer him* at his firſt Diſcovery himſelf, *being troubled at his Preſence*, he ſpo kindly to them, *Come near to me, I pray you, am* Joſeph *your Brother, whom ye ſold into Egy*
Gen. 45. *Now therefore be not griev'd, nor angry with your ſelv that ye ſold me hither; for God did ſend me befo*

yo

to preſerve Life: ſo now it was not you that ſent hither, but God.

How Charitably did he cover their Faults! ow Gladly did he find Excuſes to leſſen their uries! How Mildly did he Talk with them to ate their Fears! and when he had encourag'd m to approach towards him, How Affectionately *he Kiſs All his Brethren!* With what Tranſ- ts of Joy did he *weep over them!* When the ne thereof was heard in *Pharaoh*'s Houſe, How l did it *pleaſe* Pharaoh *and all his Servants!* d How Pleaſant muſt it be to be Witneſſes of h a Reconciliation! How much more Pleaſant be reconcil'd to our offending Brother, and quiſh our Enemy by the Embraces of a Friend! That we may compoſe our ſelves into this for- ing Temper, Let us deeply conſider the Mul- de of our Sins againſt God. *O how great is the of them!* Let us endeavour to remember, how n, how perverſly, how ungratefully we have nded him. And, Let us fill our Hearts with row, for having made ſo unnatural a Return our beſt Friend.

When our Hearts are humbled with this afflict- Conſideration, and ſoften'd into an affectionate nderneſs, they will be fit to receive the Im- ſions of Mercy, and will relent, and yield to Penitent Brother.

Let us ſuppoſe our ſelves to be in St. *Peter*'s ce, *weeping bitterly for the* repeated *Denial of us:* Let us behold our Lord reproving us only h *a Look*, and forgiving our Fault as ſoon as he put us in mind of it. And when we have ught of ſo much Goodneſs, we ſhall have no caſion to ask St. *Peter*'s Queſtion, *Lord how n ſhall my Brother ſin againſt me, and I forgive him?*

him? till ſeven Times? But ſhall readily retu
Matth. 18. 21, 22. our Saviour's Anſwer to it; *not unto Seven Tim but unto Seventy Times Seven.*

The Bleſſed Jeſus never fails to forgive us up our Repentance; and therefore he juſtly requi us to forgive our Brother as often as he repen *If thy Brother* (ſays he) *treſpaſs againſt thee, reb him, and if he repent, forgive him; and if he treſp againſt thee ſeven Times in a Day, and ſeven Ti*
Lu. 17. 3, 4 *in a Day turn again to thee, ſaying I repent, t ſhalt forgive him.*

Seventy Times ſeven is a large Number; but o Forgiveneſs is not confin'd even to that Numbe it ſerves rather to ſhew that it ought to be un mited, and confin'd to no Number at all.

Wretched, irrecoverably wretched would our Caſe, if God were to forgive us but *ſeve Times ſeven Times*, and his Mercy ſhould ſay, *therto will I come, and no farther.*

Let us think with our ſelves how earneſtly deſire Pardon, with what Fear and Anguiſh Soul we cry unto him, *caſt us not away from Preſence, and take not thy holy Spirit from us. O g*
Pſalm 51. 11, 12. *us the Comfort of thy Help again, and ſtabliſh us w thy free Spirit.*

Let us conſider that he does not ſpurn at, n diſdainfully reject us; but kindly embraces t humble Penitents, *pours Oil into their Woun and binds up all their Sores.* With what Pity do he raiſe them up from the Duſt! How graciou does he comfort and refreſh their drooping Sou With what Tenderneſs does he aſſwage their So rows, *be of good Cheer, your Sins are forgiven yo* How freely does he invite us all, *come unto me that labour and are heavy laden, and I will give y reſt!*

Ho

How Affectionately does he receive us at his
ble! and how Great is his Joy, when we ſin-
ely partake of his Body and Blood!
May we learn to love our Brother as our Sa-
ur loves us! May we ſtrive to forgive much,
e we are forgiven infinitely more!

The

The Heinous Sin of an Unrighteo
Witneſs.

A

SERMON

Preach'd before the

Univerſity of Oxford,

At St. MARY's.

At the ASSIZES Holden the
by the Honourable Mr. Bar
PRICE, and Mr. Juſtice *FO*
TESCUE, *March* the 3*d*, 17

EXOD. XXIII. 1.

Thou ſhalt not raiſe a falſe Report: Put not t
Hand with the Wicked, to be an Unright
Witneſs.

GOD, who *is Jealous of his Honour*, and
Commanded us to *Reverence his Holy Na*
is alſo careful to preſerve our Neighbo
Reputation, and ſcreen it from the Reproa

Serm. XVII.

an Injurious Tongue: He guards it, *as the Apple his Eye*, and has *plac'd a flaming Sword to keep as the Tree of Life.*

In the Firſt Table of the Law He has forbidden to *Take his Name in vain*, and charg'd a Weight Guilt upon the Impious Wretch that preſumes Trifle with it. And in the Second Table, He as poſitively forbidden the Violation of our eighbour's Fame, and has deliver'd That eter- Prohibition, *Thou ſhalt not bear Falſe Witneſs ainſt thy Neighbour.*

And the Words of my Text *are like unto it*, and an expreſs Declaration againſt every Kind of jury, that can Affect our Brother's Reputation; om the Loweſt Degree of Miſchief, that is ought by a careleſs Tongue, to the moſt con- mmate Villany, that can proceed from a falſe perjur'd Witneſs. It begins with thoſe ſlight eports, that are *driven about by every Wind* of anity, and ends with thoſe pernicious Lies, that utter'd with a Mock Solemnity, in the Courts Juſtice. And it condemns the Fooliſh Talkers, at Inconſiderately Blaſt the good Name of others; *the Sons of Belial*, that *Stand againſt their eighbour's Blood*, and ſwear Falſely for Hire a- inſt their Innocent Brother. Nor does it only ndemn thoſe mercenary Accuſers, that give un- ghteous Teſtimony; but thoſe alſo, that Abett Encourage them, and lead them by indirect actices into that accurſed Wickedneſs.

That I may conſider the Words in the utmoſt tent of their Signification, and may in ſome eaſure anſwer the Deſign of our Aſſembling in is *Holy Place*, I ſhall ſhew,

Firſt, The Sin and Danger of *Raiſing a Falſe Report.*

Secondly, The Heinous Guilt of being *an U righteous Witneſs.*

Thirdly, The ſeveral ways by which we a Acceſſary to the Crime, and Partake of Guilt.

And, *Laſtly*, Shall endeavour to Diſſwade y from Committing, or promoting this Perni ous Wickedneſs.

And, *Firſt*, I am to ſhew the Sin and Dan of *Raiſing a Falſe Report.*

This Subject is ſo frequently Treated of, tha ſeems Needleſs to mention it: But the Sin is ſo f quently Practic'd, that it is neceſſary to ſpe earneſtly againſt it.

We are Guilty of this Sin, when we are eit the Authors, or the Receivers of a Falſe Repo and it may be juſtly imputed to us, whether *make the Lie* our ſelves, *or love it*, when it is m by another: and the Channel, through whic is convey'd, is Polluted, as well as the Fount from whence it flow'd.

This ought to be conſider'd, but is ſeld brought under Conſideration. If we can *waſh our Hands from* the Guilt of Inventing it, boaſt of our Innocence, and grow confident u it, though we fondly cheriſh the Calumny, induſtriouſly ſpread the Poyſon.

This Sin is attended with different degree Malignity, according to the ſeveral Princi from which it ariſes, and the ſeveral Ends which it endeavours to attain. But it is with Excuſe, even in its beſt Appearance, and is li to Condemnation, even when it is free from N licious Deſigns. For a good Name is of a ten and delicate Nature, that muſt not be raſhly

Ja

ted by a Babbling Tongue. Every Man's Rea-
n ſhews him the Injuſtice of this Proceeding ;
r a fair Reputation is Dear to every Man, and
e is cut to the Heart by the ſlighteſt Injuries
at *come near to hurt it :* It is therefore abſurd
ſay, *Are we not in Sport?* when we are care-
ſly Wounding our Neighbour in ſo Tender a
rt, and freely caſt thoſe Reflections upon him,
at would ſo deeply affect our ſelves.

This indecent Liberty draws after it, a Train
d Succeſſion of Evils : For a Falſe Report *takes*
it ſelf Wings, and flies Abroad, and is as ſwift
its Motion, *as the Flame that devoureth the Stub-*
. An eaſy Credulity catches the Lie, as ſoon
it is utter'd, and delights to communicate the
ilty Secret : it ſpreads beyond the reach of its
uthor, and can never be controll'd. The Tongue,
at gave a Looſe to it, in vain endeavours to
ther up the Reins : for the Cenſure cannot be re-
ll'd, neither can its Impreſſion ever be eras'd.

But though we could prevent theſe Pernicious
onſequences, and confine the Sin to our ſelves,
t it would be dangerous to indulge a Licentious
ongue, and ſpeak at all Adventures concerning
r Neighbour. For it will daily render us more
egardleſs of his Reputation, and make a Lie ſo
miliar with us, that we ſhall uſe it at length
ithout Reſtraint, even upon more ſolemn Oc-
ſions, and be Hardy enough to Swear Falſely,
Caſes of the greateſt Moment.

But whatever can be ſaid againſt thoſe ground-
ſs Reports, that are imprudently Rais'd, with-
t any evil Deſign, is of much ſtronger Force
ainſt thoſe injurious Detractions and virulent Ca-
mnies, that proceed from a wicked and malicious
tention. For if the Former produce more Evils

than are intended; the Latter intend all the Ev
that They can poſſibly produce.

Malice and Envy are Principles of ſo corru
a Nature, that they muſt neceſſarily give
Tincture of Baſeneſs to every Thought, Wo
and Action, that is influenc'd by them. They a
not only polluted with Evil, but are Evil it ſe
being the very Eſſence and Torment of the A
curſed Spirit: All that he Does, and All that
Suffers, is deriv'd from them: They prey up
him with *an Unquenchable Fire*, and inceſſan
urge him to Accuſe and Calumniate the Childr
of Men, and *ſeek whom he may Deſtroy* by his F
tal Devices. What Streams of Bitterneſs th
muſt flow from ſo Bitter a Fountain! How Ba
ful are thoſe Calumnies that take their Riſe fro
ſo malignant a Temper.

The Effects are as bad as the Cauſe: For th
Rob our Innocent Neighbour of his moſt valuab
Treaſure, a Treaſure dearer than Life: Th
defeat his Purpoſes of doing Good, and render
his Endeavours Ineffectual: They ruin his Famil
and entail Poverty upon it.

How often are the faireſt Hopes and Expecta
ons cut off, by an envious Surmize, and a malic
ous Inſinuation! How often is the extenſive I
fluence of Virtue blaſted by Detraction!

It is a great Aggravation of the Sin of Calum
ny, that it not only aims at perſonal Injuries; n
only endeavours to leſſen our Neighbour's Charact
but *ſhoots forth its Poiſonous Arrows* againſt Innocence
ſelf, and delights to ſully even *the Beauty of Holine*

An Inveterate Hatred to Religion ſtirs
wicked Men, to defame thoſe excellent Exampl
that are adorn'd with it: And they hope to impa
the Value and Efficacy of Virtue, by vilifyi
tho

oſe that practice it; and becauſe they cannot ſe to their glorious Height, they labour to bring em down to their infamous Level.

And if it be Sinful to Injure any Man, and ch more to Injure him, becauſe he is capable doing Good; it is yet more Sinful to Injure a ole Order of Men, and to caſt unjuſt Aſper-ns upon them, for the ſake of their Office, and proach them, becauſe they do their Duty, and tch for the immortal Souls of their Brethren.

But leaving this baſe Proceeding to be con-mn'd by it ſelf, and ſink under the Weight of own Wickedneſs; I proceed,

Secondly, To ſhew the Heinous Guilt of being *an Unrighteous Witneſs.*

It is our unalterable Duty, conſtantly to ſpeak Truth, and never deviate from it, no, not in es of the ſmalleſt Moment. And Falſhood is ays a Sin, whether it be ſpoken with, or with-a malicious Intention. It therefore ought to avoided in ordinary Converſation, and we uld never allow our ſelves in it, in any Place, pon any Occaſion whatſoever. Many are the ries that ariſe from it, when it is concern'd in the lighteſt Cenſures, and is convey'd in et Whiſpers from one to another. But infi-ly more and greater are they, when the Inſo-Falſhood defies the Sight of the Sun, and tends to the moſt ſacred Authority, even in Courts of Judgment.

It is the Intent of divine and human Laws, that the Mouth of Witneſſes, the Truth ſhould be bliſh'd: But the giving unrighteous Teſtimo-diſappoints this Intention, and perverts the rſe of Juſtice.

The Meaſure of its Guilt is ſo Large and Ex-

tenſive, that it is difficult to ſurvey it in eve
Part, and take the exact Compaſs of it.

In its own ſimple Nature, it has the Guilt o
Lie. As it is given on purpoſe to do Miſchief,
is a Pernicious Lie. And being confirm'd by
Oath, this Pernicious Lie is aggravated with P
jury. If the Effect that is wrought by it, be
loſs of our Neighbour's Property or Reputati
it incurrs the Guilt of Theft, and is the wo
kind of Robbery. If it conduces to the taki
away his Life, it riſes to the unnatural Sin of Mu
der. And this Murder is committed with ſu
flagrant Circumſtances, as *the Heart of Man*
hardly bear to *conceive*. For it is not commit
accidentally, by the ſuddain Outrage of Paſſi
but Solemnly and Deliberately, by the abu
Sword of Juſtice.

The Place in which falſe Teſtimony is giv
adds a yet deeper Tincture to the Crime; fo
is not only the Place in which the Majeſty of
King is ſuppos'd to be preſent, but in which
the Infinite Majeſty of God, is deſir'd to vou
ſafe its eſpecial Preſence.

The Seat of Judgment, before which the f
Witneſs appears, is an Emblem of that Dr
Tribunal, at which every People and Nation m
ſtand to receive their Doom. The Cauſe tha
tried, is the Cauſe of God. The Trial repreſ
his ſearching Examination. The Perſons that ad
miſter Juſtice, Act in his ſtead; And the Sente
which they paſs, is an Earneſt of his final Senten

And yet in this ſolemn Place, before theſe
erable Miniſters, in Matters of the Laſt and
Important Concern, the Preſumptuous Villain
nies the God of Truth, mocks at the God of Ju
and Power, and calls down the God of Vengea

bring all *the Terrors of his Wrath* upon him. nd whilſt he is poſitively aſſerting a malicious e, he is not afraid to ſay, *the All-ſeeing God know-h that I Lie not.*

The Advice of the Preacher, to him that is *ing into the Houſe of God*, is Applicable to him at enters the Courts of Juſtice, which are alſo e Places of his Preſence: *Be not raſh with thy outh, and let not thine Heart be haſty to utter any* Eccles. 5. 2. *hing before God, for God is in Heaven, and thou n Earth; Therefore* (I may add) *Let thy Words* weigh'd with the exacteſt Care, and ſpoken ith the ſtricteſt Regard to Truth.

The Queſtion that is put to the Witneſs, that pears for or againſt the ſuppos'd Criminal, may properly expreſs'd in this Form; *I adjure thee the Living God, that thou tell us, whether* the Ac-ſation be True or Falſe.

And his own Conſcience ſhould give him this dmonition, before he delivers his Teſtimony; *reafter ſhalt thou ſee the Son of Man ſitting on the ght-hand of Power, and coming in the Clouds of Heaven.* Mat. 26. 64

The Expectation of that dreadful Appearance ould ſummon all his Thoughts, to conſider the ggravations of an unrighteous Teſtimony.

It is Perjury to ſwear to a Thing which we not know to be True, becauſe we give the moſt red Confirmation to a Thing that is Uncertain.

It is more Heinous Perjury to ſwear to a Thing hich we know to be Falſe, becauſe we confirm known Falſhood with *the Oath of God.* This is ſacrilegious Abuſe of his holy Name, and the moſt Injury that can be done to Truth, becauſe ſet the Seal of Truth to an Impious Falſhood. d *cannot Swear by a greater than himſelf*; neither n he give his eternal Truth a ſtronger Ratifica-on, than his Oath.

And if Falſhood and Perjury can admit of an Aggravation, it muſt Aggravate our Guilt, ſwear Falſely for the Sake of a Reward; and aggravate it yet more, to ſwear Falſely for the Sake of doing Miſchief. In the former Caſe, we ſet our Neighbour's Property, Reputation and Life, and even our own precious Souls to Sale, to gratify our Avarice, or indulge our Luſts: and in the Latter we make Juſtice an Inſtrument of our Revenge, and execute the Purpoſes of Malice even before God's Tribunal. And whilſt we call for his Immediate Preſence, we *do Evil with a high hand*, and create a Neceſſity of ſhedding Innocent Blood.

For when our Neighbour's Life is depending upon our Evidence, if we give it poſitively againſt him, the moſt diſcerning Jury, and the moſt impartial Judge muſt be determin'd by it: and by whomſoever the fatal Verdict and Sentence are pronounc'd, yet the Guilt will lie for ever upon us, who are the unjuſt Occaſions of that Verdict and Sentence.

And the Injury that is done by an unrighteous Teſtimony, is deep and laſting; for it gains the Authority and Sanction of the Law, and derives its Force, even from the Seat of Judgment.

If there be any *Iniquity that ſhould be Puniſh'd by the Judges*, it is certainly the Iniquity of thoſe wicked Men, that *lie in wait for Blood, and ſpeak like the Piercings of a Sword.*

We cannot ſufficiently abhor thoſe Falſe Witneſſes, that endeavour to enſnare the Innocent, by *the Tranſgreſſion of their Lips*, and *lay up Deceit within them*, for the Deſtruction of their Neighbour.

Neither the Greateſt, nor the Beſt of Men, can be ſecure from the fatal Effects of their confident Perjury. No one, *but the Judge of all the Earth*

n diſappoint their malicious Endeavours, to
nder *The Righteous as the Wicked*, and bring them
der the Jame Condemnation.

We may behold the entire Proceſs of their Ini-
ity, in the Methods that were taken to ſhed the
ood of *Naboth. The Elders and Nobles of the City,*
the Command of Jezebel, ſet two Men, Sons of Be-
l, before him, and they Witneſs'd againſt him, even
ainſt Naboth, in the Preſence of the People, ſaying,
aboth did Blaſpheme God and the King. Then they
ried him forth out of the City, and ſtoned him with 1 *Kings* 21.
nes that he died.

But I might have brought a later Inſtance of
e like villainous Nature, if it had not been
ppily Defeated by the wonderful providence of
d. *The Springs* of Iniquity *were ſeen, and the*
ths of Satan were diſcover'd, in the cruel Devices
t were Fram'd againſt a late Excellent Prelate
our Church. *The Snares of Death encompaſs'd*
, and the crafty Wilineſs of Hell came about him. But
own Maſterly Pen has ſo perfectly Deſcrib'd
exquiſite Villany, and the ſurprizing Means,
which *the Snare was broken, and he was deliver'd*,
t I need not inſiſt any farther upon it, but
ceed,

Thirdly, To ſhew the ſeveral Ways by which we
are Acceſſary to the Crime, and Partake of
the Guilt of *an Unrighteous Witneſs.*

And *Firſt*, we are acceſſary to the Crime, and
take of its Guilt, if we Entice and Solicit
ers to *bear Falſe Witneſs.*

Secondly, If we endeavour to perplex and con-
nd Ignorant perſons, and fallaciouſly Enſnare
m, while they are giving Evidence.

Thirdly, If we weaken and invalidate Full and
ficient Teſtimony, or unjuſtly confirm and
ſtrengthen

ſtrengthen that which is Weak and Inſufficie

Fourthly, If we give Credit and Authority ſlight and imperfect Proof.

Fifthly, If we wickedly abett and encoura the Dregs and Refuſe of Men, in a Courſe Perjury, and train them up in the School a Diſcipline of Falſhood.

Sixthly, If we make tempting Overtures to t Indigent and Neceſſitous, in order to obtain a ing Confeſſion from their mercenary Tongues.

And *Laſtly*, If we try and torture the condemn Priſoners in their laſt Hour, to force and ext an unjuſt Accuſation from them, in the Extrem of their Diſtreſs.

And *Firſt*, We are acceſſary to the Crime, a partake of its Guilt, if we entice and ſollicit oth to *bear Falſe Witneſs*.

To entice and lead Men to Sin, is the Buſin of the Devil; and to encourage them to do M chief, is his wicked Delight. And if we invite perſwade our Brethren, to walk in the Paths Sin, we are ſubſervient to his malicious Deſig and are the Miniſters of *the great Deſtroyer*. if we tempt them to be falſe Accuſers, and to g deceitful Evidence againſt their Neighbour, teach them to imitate that accurſed Spirit in favourite Wickedneſs, and to reſemble him in diſtinguiſhing Character, which is *a Falſe Acc*

This deteſtable Practice, not only render Partakers of the Guilt, but almoſt engroſſes appropriates it to our ſelves; for we are the thors of the Sin, they are but the Inſtrument it; and we are not only the Authors of the but alſo of the Injury that is done by it; and anſwerable both for the unrighteous Teſtimo and the evil Effects that proceed from it.

And we are involv'd in deeper Guilt, if we firſt ggeſted the Thought, and kindled the Inclina- on to bear Falſe Witneſs; if we labour'd to over- me their Reluctance and Averſion; if we artfully rſwaded, or ſtrongly urg'd, or vehemently im- rtun'd them to it; if we taught them the Leſſon Falſhood, and inſtructed them in the Methods Deceiving.

Each of theſe Circumſtances will enflame our ickedneſs, and *lay up more Wrath againſt the Day Wrath.*

Secondly, We are acceſſary to the Crime, and rtake of its Guilt, if we endeavour to perplex d confound ignorant Perſons, and fallaciouſly ſnare them while they are giving Evidence.

Curſed is he that maketh the Blind to go out of his Deu. 27. 18
ay. And this inhuman Practice may be juſtly arg'd upon thoſe ſubtle Men, that abuſe and flead the Simplicity of the Witneſſes, and beſet em with Snares and Occaſions of Falling.

When the Weak and Ignorant come into the urts of Juſtice, their Minds are diſorder'd by ſolemn Appearance, and can hardly deliver the ſtimony that is requir'd of them. And it is ſe and diſingenuous to heighten this Diſorder, d add to their Perplexity, that we may put ords into their Mouths, contrary to their real Sen- ents, and make them ſubſervient to our corrupt eſigns. For we engage them in a falſe Oath, ugh they intend to ſwear nothing but the Truth; d force them to ſpeak our Senſe, while they m to be ſpeaking their own.

How excuſable ſoever this may appear in a Cli- 's Defence; and how frequently and familiarly ver it is practic'd; yet I cannot but think it an inous Crime, to trifle with the Conſciences of Men,

Men, and *take our Paſtime* in a ludicrous Abu
of their Teſtimony, in Caſes of the greateſt M
ment.

Thirdly, We are Partakers of the Guilt of
Falſe Witneſs, if we weaken and invalidate f
and ſufficient Teſtimony, or unjuſtly confirm a
ſtrengthen that which is weak and inſufficient.

If we abate the force of a juſt Evidence,
render it incapable of clearing the Innocent,
convicting the Guilty; and either enable the lat
to Eſcape, or deprive the former of his neceſſa
Defence.

And if we endeavour to conceal the Flaws a
Failures of a weak and inſufficient Teſtimony, a
add a ſtronger Force to it than it has in it ſe
we alſo abett the Guilty, and ſcreen and prote
him in his Wickedneſs; and wound the Innoce
by the falſe Edge, that we have ſet upon a feeb
and precarious Evidence.

And whether we make a Bad Title, Good,
a Good one, Bad, we are baſe and injurious; a
deſerve to inherit that dreadful Woe, that is d
nounc'd againſt thoſe *that call Evil, Good; a*
Good, Evil.

And *Fourthly*, We are alſo involv'd in this Gui
if we give Credit and Authority to ſlight a
imperfect Proof. For we extend it farther th
the Caſe will bear, and ſtrain it beyond its I
tent and Meaning.

It is abſurd in common Reaſoning, to aſſe
more in the Concluſion, than can be drawn fro
the Premiſſes: And it is a groſſer Abſurdity
proceed in this manner, in the important Affai
of Juſtice.

We cannot act with too tender a Care, wh
our Neighbour's Property, Reputation, or Li

concern'd; and we offer a barbarous Indignity human Nature, if we raſhly violate its deareſt tereſts, and determine againſt them, upon doubtl and uncertain Proofs, or give entire Credit to ingle Witneſs, where Two at leaſt are requir'd the Laws of God and Man.

This is not a private Injury, for it affects a ole Community; and though it falls immediy upon one, is a dangerous Precedent to all. And the uſing extraordinary Meaſures to make the Defect of Proof, and carry the Law bend its juſt Extent, is certainly acting againſt w, and according to its different Effects, comnces either Robbery or Murder.

But *Fifthly*, We are farther Guilty, if we wickly abett and encourage the Dregs and Refuſe Men, in a Courſe of Perjury, and train them in the School and Diſcipline of Falſhood.

Malice and Revenge are ſuch ſtrong Incentives baſe and mercileſs Actions, that thoſe Evil Men are poſſeſs'd and actuated by them, care not at Means they uſe, to accompliſh their unnaDeſigns; and ſcruple not to plunge themſelves any Depth of Iniquity, provided it will pro the Deſtruction of their Enemy.

Hence it is, that they employ the moſt profliWretches, and abandon'd Proſtitutes, in their mous Service, and rake up the Filth and Offring of the Nurſeries of Lewdneſs, to be the ruments of their intended Villany.

And hence it is, that they dictate Falſhood to n, and prepare them to deliver the unrighteous timony, which they have labour'd to invent.

And many there are that readily perform their inted Task, and confidently repeat the Leſſon is inculcated to them, having renounc'd the Diſtinctions

Diſtinctions of Right and Wrong, and harde their Conſciences againſt all the Impreſſions Religion and Humanity.

How Frail is the Tenure of human Life, may be blaſted in an Inſtant, by the corrupt Bre of the Worſt of Men! How Uncertain is all is dear to us in this World, if the brighteſt O ments of Church and State may be condemn' Die, upon the hir'd Teſtimony of thoſe Preſum ous Witneſſes, that have no ſenſe of Shame, regard to their Word, nor the leaſt Remain common Honeſty!

Sixthly, We are alſo acceſſary to the Crim we make tempting Overtures to the Indigent Neceſſitous, in order to obtain a lying Confe from their Mercenary Tongues.

When extreme Poverty preſſes hard upon t and their Wants cry aloud for a Supply, the too much diſpos'd to take hold of any T that will preſently ſatisfy them, even though are forc'd to give their Innocence in exchang it.

And when their Neceſſities are the effe their Vices, and their Luſts are Importu with them for their uſual Nouriſhment, the conſider no more than the means of their imm ate Gratification, and will greedily embrace the worſt Conditions of obtaining it. But unto them that offer them thoſe Conditions!

The moſt neceſſitous Circumſtances wil Juſtify or Excuſe any wicked Action; but i aggravate their Guilt, to ſupport one Sin by ther: yet we are in a great Meaſure anſwerab it, if we Apply a Temptation ſuitable to Wants, and entice them to Falſhood by the miſe of a Reward. *Thus when the Watch can*

City, and ſhew'd unto the chief Prieſts all the things were done at our Saviour's Sepulchre; They aſſembled with the Elders, and took Counſel, and gave Large Money to the Soldiers, ſaying, Say ye, his Diſciples came by Night, and ſtole him away, while we ſlept. And if this come to the Governour's Ear, we will perſwade Him, and Secure You; ſo they took the Money, and did as they were taught. Matth. 28.

And the ſame Tempting Overtures have generally the ſame Effect: and there are frequent Inſtances of wretched Men, that *for Handfuls of Barley, and Pieces of Bread, will ſlay the Souls that ſhould not die, and ſave the Souls alive that ſhould not live: With Lies they make the Heart of the Righteous ſad, and ſtrengthen the Hands of the Wicked.* Ezek. 13.

And we are *Partakers with them in their Sins*, if we make an indirect uſe of their Neceſſities, and give them Encouragement to ſwear Falſely.

And *Laſtly*, we are involv'd in yet deeper Guilt, if we try and torture the Condemn'd Priſoners in their laſt Hour, to force and extort an unjuſt Action from them, in the Extremity of their Diſtreſs.

It is indeed a great and neceſſary Duty to exhort them, to make a ſincere and perfect Confeſſion of all their Crimes; to draw out their ſecret Wickedneſs from the Bottom of their Hearts, and leave no Reſerve of Iniquity in their Boſom.

But it is by no means a Duty: It is certainly the worſt of Sins, to endeavour to corrupt them, when they have but a few Hours to Live; to rob them of that precious Time, that ſhould be devoted only to God; to *ſtand like Satan at their Right-hand*, urging and importuning them to enter into meaſels of Blood and Cruelty, and to ſeal their own Damnation, by Swearing away the Life of an Innocent.

This

This has the exacteſt Reſemblance of the Pri of Darkneſs, who exerts his whole Policy a Strength, and makes his utmoſt Efforts, in our Hour, to accompliſh our Eternal Deſtruction.

How Miſerable is the Condition of thoſe Men t are held in an anxious Suſpenſe, between the Ho of Life and the Terrors of Death, and are ceſſantly prompted to avoid the one, and obtain other, by giving an unrighteous Teſtimony!

What will not a wicked Man do to ſcreen hi ſelf from the dreadful Proſpect of Eterni What will he not do, to purchaſe a longer C tinuance in that *Life*, *in which only he has Ho* Whoſe Life will he value, in Compariſon of own? Whom will he not deliver up to Dea that he himſelf may Eſcape from it? Who then be ſafe, if the Guilty are ſollicited from Day Day, to Accuſe the Innocent?

But it is almoſt unnatural to ſuppoſe the P bility of ſo vile a Proceeding: It is ſhocking Humanity, barely to mention it.

Let *no ſuch Deed be done, or ſeen*, in our Da Let it not be once attempted in any Chri Country: Let it not be done *even in Gath* mention'd *in the Streets of Aſhkelon:* Let not Eye ſee, nor the Ear hear, nor the Heart of M conceive ſo Black a Villany.

Having ſhewn the Heinous Guilt of being an righteous Witneſs, and the ſeveral Ways by w we are acceſſary to it; I ſhall now endeavou Diſſwade you from Committing, or Promo this Pernicious Wickedneſs.

But I hope that your own Conſciences render it unneceſſary to dwell very long upon and that the Baſeneſs of the Crime has alre poſſeſs'd you with an entire Abhorrence o

eſſes'd you with an entire Abhorrence of it. t if there be any thing farther neceſſary; Let intreat you to retain a conſtant Value for Truth d Sincerity, and ſuffer no Temptation in the orld, to come in Competition with it.

When you are call'd upon, to give your Teſti- ny, in the Courts of Juſtice, Let not any Pre- dice prevail with you to ſwear Falſely againſt y Man; but Remember that he is your Brother, ur Country-man, your Fellow-Chriſtian.

Conſider the Law of Equity, and the Reaſona- neſs of *Doing, as you deſire it ſhould be Done unto* ; and therefore let your Neighbour's Reputa- n be as dear to you, as your own, his Pro- rty as your Property, and his Life as your fe.

Think of the Confidence that is put in your Ve- city, and the great and important Affairs that de- d upon it: and do not baſely abuſe that Con- ence, nor forfeit the Credit of that Veracity.

Look forward to the certain Conſequences of lſhood; and aſſure your ſelves, that the Lord Righteous Witneſs will dreadfully puniſh it. w will you be able to contend with him in that rrible Day, when the Falſe Accuſers will be *in the Fore-Front of the hotteſt Battle?* What l you plead for your ſelves, when Satan ſhall duce your unrighteous Teſtimony againſt you; d your Sins ſhall accuſe you to your Face, be- e the great Tribunal?

Let me exhort you, that are appointed to gh and examine the Evidence, to conſider it oughly before you ſpeak your Opinion.

Let not any Favour or Hatred biaſs and de- mine you againſt the Truth; but have a ſtrict d unalterable Regard to the Natu e and

Strength of the Teſtimony: And when you d
liver your Verdict to the Judges, Let it be,
the Oracles of God.

And give me Leave, My Lords, barely to me
tion your Duty, or rather, to enforce my Exh
tations with your Example.

Let me conclude, that you have always reme
bred whoſe Repreſentatives you are; and ha
delighted to imitate him, in his glorious Att
butes of Juſtice and Mercy.

May you inviolably preſerve the Sacred Tru
and never depart *one Jot or Tittle*, from Tru
and Faithfulneſs.

May you be always *favourable to the Simple a*
Needy, and preſerve the Souls of the Poor: may
deliver them from Falſhood, and Wrong; and
their Blood be dear in your Sight.

And may I deſcribe your Practice, and yo
Reward, in the Words of God, by the Proph
Iſaiah. He that walketh Righteouſly and ſpeak
Uprightly, He that deſpiſeth the Gain of Oppreſſio
that ſhaketh his Hands from holding of Bribes, t
ſtoppeth his Ears from hearing of Blood, and ſhutt
Iſa 33.15, *his Eyes from ſeeing Evil: He ſhall dwell on hi*
16. *his Place of Defence ſhall be the Munitions of Roc*
Bread ſhall be given him, his Waters ſhall be ſure.

May your conſtant Behaviour entirely anſw
this excellent Character; and may you enjoy t
Fulneſs of this Reward.

And when *the Gates of Heaven, and the Ev*
laſting Doors are open'd to receive the King of Gl
at his return from Judgment; may you aſce
with him into the Hill of the Lord, and ſtand for e
Pſal. 24. *in his holy Place.*

GO

OD the Author and Giver of all our Faculties.

A

SERMON

Preach'd Before the

UNIVERSITY

OF

OXFORD,

At St. MARY's.

EXOD. IV. 11.

And the Lord ſaid unto him, who hath made Man's Mouth? Or who maketh the Dumb, or Deaf, or the Seeing, or the Blind? Have not I the Lord?

GOD hath choſen the fooliſh Things of the World, to confound the wiſe; and God hath choſen the weak Things of the World, to confound the Things which are mighty; and baſe

1 Cor. 1. 27, 28. *Things of the World, and Things which are despis'* *hath God chosen, yea and Things which are not, bring to nought Things that are.* For *the Strength God is made Perfect in the Weakness of* Man, a 2 Cor. 12. 9. the *Infirmities* of our Nature shew forth *the Pow of Christ.*

This was confirm'd by a wonderful Instanc when the All-wise and Almighty God was pleas to make choice of *Moses*, to be his Embassador the Court of *Pharaoh*, and the Deliverer of h People *Israel*, from *Egyptian* Bondage. *He ch* Moses *his Servant, and took him from the Sheepfol* Ps. 78. 71, 72. *from following the Ews great with Young, he brou him to feed* Jacob *his People, and* Israel *his Inhe tance.*

The good Shepherd greatly surpriz'd with t unexpected Charge, modestly and humbly said u to God, *Who am I, that I should go unto* Pharoa Ex. 3. 11. *and that I should bring forth the Children of* Israel o *of* Egypt. And tho' God vouchsafed to promi v. 12. that he would *be with him*, and support him wi his especial Presence, yet he still declin'd the E ployment that seem'd too high and difficult f him; and still distrusted his own Abilities, a offer'd this Excuse to God, *O my Lord, I am eloquent, neither heretofore, nor since thou hast spok* Ex. 4. 10. *with thy Servant; but I am slow of Speech, and of slow Tongue.*

But God was so far from accepting this E cuse, that he immediately over-rul'd it with t powerful Reasoning, *Who hath made Man's Mout Or who maketh the Dumb, or Deaf, or the Seeing the Blind? Have not I the Lord?* Which may render'd to this Effect. Consider whose Pow you receive, and by whom you are intrusted wi this great Charge, Is not the Mouth the Work

ny Fingers? And did not every Word in the Tongue proceed from me? Did not I at firſt cre-te all the Faculties of Man? And does not the ſe and Exerciſe of them ſtill depend upon me? s any one endued with theſe Gifts without my ounty? Or is any one depriv'd of them by any her Power but mine? Did I produce theſe hings? And cannot I produce greater Things an theſe? Cannot I direct them to my appointed nds? And cannot I execute my Work without em? Cannot I ſupply any Defect, or make that efect an Inſtrument of my Glory? Cannot I ake the *ſlow of Speech Eloquent*, and proclaim my raiſes by the Voice of the Dumb? Cannot I re Light to thoſe that are born in Darkneſs, and *ſtop the Ears of the Deaf?* Doubt not therefore, *Iſa.* 35. 5. t with Faith depend upon my Aſſiſtance. *Out the Mouths of Babes and Sucklings, I have ordain'd* *Pſ.* 8. 2. *ength, to ſtill the Enemy and the Avenger:* My irit ſhall hereafter enable twelve illiterate Jews *Acts* 2. 11. *ſpeak the wonderfull Works of God*, in the Lan-age of every People under Heaven; and thou o, how Unequal ſoever thou ſeemeſt to this im-rtant Work, how Slow ſoever thou art of eech, ſhalt yet be *mighty in Words and Deeds*; ther ſhall all the Wiſdom and Power of Egypt *Acts* 7. 22. *able to reſiſt the Wiſdom and Spirit*, wherewith I ll enable thee to *ſpeak*.

From the Words thus conſider'd, with reſpect the Occaſion and Deſign of them, we may pro-d more largely to conſider,

Firſt, That God is the Author and Giver of all our Faculties and Powers.

Secondly, That the Defect and Want of them proceeds alſo from him.

Thirdly, That he can ſupply their Defect even
this Life. And
Fourthly, That he will abundantly repair a
recompence it in the Life to come.

And *Firſt*, We are to conſider, that God is t
Author and Giver of all our Faculties and Powe

This indeed is imply'd in the general Notion
our Creation; and we cannot but know, that
who gave us our Being, alſo gave us every thi
that conduces to our Welfare and Happineſs; a
he that compos'd our whole Frame, did alſo ma
the ſeveral Parts that are compos'd in ſuch wond
full Order. But our Minds are too narrow
entertain at once, a juſt and entire Conception
the whole: The Subject is too large to be co
prehended in one View; and the Debt of Gra
tude ariſing from it, is ſo immenſe a Sum that
ſurprizes and over-powers us. We may therefo
more eaſily conſider it by Parts, and take a diſti
Notice of our ſeveral Faculties. But even th
the Task would grow upon us, if we ſurvey
our ſelves within as well as without, and ende
vour'd to behold our Creator building the inwa
Chambers of the Mind, and the dark Encloſu
of the Heart, ſtretching out the capacious Pr
vince of the Thoughts, laying the ſure and la
ing Foundations of the Memory, and raiſing t
curious Scenes of the Imagination. This glori
Work cannot be perfectly deſcrib'd by any one, b
him that made it. He prepared the Heart for
Dwelling-place; and he alone is throughly a
quainted with the artful Contrivance, and beau
ful Furniture of his own Habitation; it is enou
for us to ſurvey our outward Faculties, and dw
chiefly upon thoſe that are contain'd in the Te
the Faculties of the Tongue, the Eye, and t
Ear.

That Divine Perſon that appear'd to *Moſes*, s the Angel of the New Covenant, The Ever eſſed Jeſus, The True and eternal God; it was that made the Worlds, and upholdeth all hings by the Word of his Power; it was *he* *Iſ.* 44. 24. *ſtretch'd forth the Heavens, and ſpread abroad Earth, and form'd Man from the Womb*; and it s he that endued us with the ſpeaking Tongue, *ſeeing Eye, and the hearing Ear*; *Pr.* 20. 12.

When poor helpleſs Man comes forth into a retched World, a feeble, tender Infant; he ables him only to ſignify and diſcover his ants, and call for Redreſs by Sounds of Wail-g, and the Cries of Complaint: he himſelf ows not the meaning of his own Voice; and affectionate Parents, can gueſs but uncertain-at the Cauſes of his Cry. The Gift of Speech as yet like a Talent bury'd in the Earth, and Tongue is as yet too weak to exert it. Our ife Creator ſuffers Man to lie for a Time, in is impotent State, that he may grow up as a nder Plant, under the watchful Care of his rents, and in an abſolute Dependance upon im, our common Father; and whenſoever he s attain'd to Manly Strength, and the perfect fe of his Faculties, he may check his Pride and eſumption, with the Remembrance of his for-er Weakneſs.

But the Infant does not long continue in this eble Condition, his Strength is gradually con-m'd, and his Bands and Sinews are render'd fit r the Uſes of Life; his Reaſon that was at firſt priſon'd, and conceal'd under the Veil of Fleſh, gins to caſt forth a glimmering Light; and the adows of the Morning paſs away, and then s Tongue labours to improve it ſelf, and with

Difficulty brings forth broken Words, and Effo
of Speech; and he that made the Mouth, gui
and directs its Motions, and educates and tra
it up, 'till it *ceases to speak of childish Things*, a
is capable of answering the Ends for which
was ordain'd; and that once artless Voice, wh
could only complain, without telling the Cau
of its Complaint, which in Process of Time co
only endeavour to speak, and frame broken, d
jointed Words, is now enabled, by God's Assi
ance, to reason and discourse, to communicate t
Thoughts and Pleasures of the Mind, or to i
part and lessen its Sorrows; to ask for Help a
Counsel, or give to those that want it: W
this glorious Faculty Man is quality'd to do
World of Good; tho' it too often is a *World*
Evil. With this excellent Talent, he may d
play all the Powers of Reason, and may w
Angels and Archangels, and all the Company
Heaven, proclaim the Honour of God that ga
it; and with this he maintains a necessary a
delightful Intercourse and Correspondence, w
the Members of human Society, and bears a Pa
in that peaceful Harmony, which supports a
preserves it. We cannot dwell too long up
this useful Faculty, since every Word in o
Tongue, is a Subject that deserves our Admir
tion; and it is capable of extending to all th
Languages in the World, and of giving a Nam
to every Creature.

He that form'd the Tongue still controlls
with his Power, and *turns it whithersoever he wi*
Gen. 11. 6. *While the People of the Earth was one, and they h*
all one Language, they join'd in an impious Conf
deracy against Heaven, and proudly rebell'd a
gainst the Lord their Maker. But he immediate
blaste

asted their vain Presumption, by *dividing their tongues*, and rendering every Man *a Stranger* and *Barbarian* to his *Brother*. But even this fatal curse made the Tongue a greater Instrument of his Glory, and the Differences of Language, severally bore a Part in a grateful Consort to his Praise. Our Heavenly Father dispens'd the blessings of his Grace, by the very Means that he had us'd for their Punishment; and the Division of Languages prepar'd the Way for the miraculous Gifts of Tongues. He address'd himself easily to the scatter'd Branches of his Family, the World, as if they had still been one People: and publish'd his Gospel in the different Speech of every Nation.

He that made the Mouth, and qualify'd it for all the Offices of Speech, was also the Creator of the Eye, and gave us the Blessing of Sight. The Frame and Situation of the Eye, were there no other Proof of the Being of a God, would sufficiently prove and demonstrate his Being. Infidelity it self has been vanquish'd by a close Survey of this noble Faculty; and instead of admiring its vain Cavils and Objections, has been constrain'd to admire and glorify the All-wise Creator.

The Eye is so advantageously plac'd that it commands a large and comprehensive View, and far resembles *the Eyes of the Lord, that are in every Place, and run to and fro in the Earth*, that easily turns it self every Way, looking upwards to *Heaven, that is the Throne of God*, or downwards to *the Earth, that is his Footstool*, or round about that capacious Circle, which the Finger of God has drawn to encompass us on every Side. And the Pupil of the Eye is capable of enlarging or contracting it self, that it may receive a just Measure

Pr. 15. 3. *Zech.* 4 10

Matth 5. 34, 35.

Meaſure of Light, and may not be oppreſs'd wi
too great a Multitude of Objects.

The Seat of the Eye is a ſtrong and ſubſtanti
Defence to that tender and delicate Part; and
ſecure it from ſudden and ſurprizing Injuries,
is cover'd with ſeveral Coats of the moſt curio
Frame and Texture, and has a Curtain draw
before it to be let down, or lifted up, as Occaſi
requires. For the quicker Perception of Obje
it is made of ſo tender and ſenſible a Subſtanc
and to guard it from the Approaches of Evil,
is endued with the earlieſt Apprehenſions of Da
ger, and haſtens to ſecure it ſelf, at the firſt N
tice of it: And for its ſurer Safety, our affecti
nate Father has engag'd our ſtricteſt Care in
Defence, and made it ſo dear to us, that the O
ject of our moſt fervent Love cannot be dearer
us than *the Apple of our Eye.*

The Skins through which the Light is co
vey'd, are clear and tranſparent, that it may o
tain an eaſy Paſſage into the inmoſt Rooms
Cells of the Eye, and may be turn'd into t
beautiful Variety of Images that entertain the Sig

Light is truly pleaſing in its own natural Si
plicity, and is the Ornament and Glory of eve
other Object. But the Eye receives it with
freſh, and always-increaſing Pleaſure, as it is v
ried and diverſify'd by the different Ways of R
flection, and puts on ſo many ſorts of Colours, li
ſeveral *Changes of Raiment.*

Every Time that the Eye opens and expan
it ſelf, it draws as it were the whole viſible Wo
into its narrow Compaſs; and there is a new Cr
ation within it ſelf. *The Sun, that marvellous Inſtr
ment of the moſt High, the Moon, that ſhin
in the Firmament of Heaven, the Stars, t
numbe*

mberleſs Hoſt, the Rainbow, that glorious Circle hich is bent by the Hands of the moſt High; the irgin Purity, and unſullied Whiteneſs of the ow, the beautiful Embroidery of Flowers, the ch Cloathing of the Meadows, and *the Cattle up- a Thouſand Hills*, are preſented to the Eye by the rd our Maker, and ſet before it, as on a ſpaci- s Theatre.

It is very obſervable, that tho' ſeveral Nerves iniſter to the Sight, and both the Eyes are em- oy'd, yet the Objects are not doubled or multi- y'd, but appear ſingly, as they are. All the erves centre in one Point, and both the Eyes e helpful to each other, and behold their Object if they were but one.

That great Light, that ſhews every thing to e Eye, caſts forth ſo bright and dazling a Luſtre, at it would bear too hard upon it, and injure r mortal Faculty, by the Beams of its Majeſty, it were plac'd near to the Sight; and therefore r gracious Creator has fix'd it at a remote Di- nce from us, that we may look upon it with eaſure, and enjoy its milder Glory.

When the Eye is wearied with its daily Service, d the Night ſpreads a Veil of Darkneſs over is lower World; the Curtain, that is hung be- e the Eye, falls down, being inclin'd by the eight of Sleep, and the Eye-lids are *ſhut with a ſe Seal*, till we have renew'd our Strength, and e Morning reſtores the World to our View. he Screen that covers the Eye, till the Light ſes, not only affords it neceſſary Refreſhment, t defends it from the ſecret and inviſible Perils d Dangers of the Night.

And when the Day breaks, it does not ſhine th at once in its full Perfection, but gradually mani-

manifeſts it ſelf, that the Eye may not be ove
power'd by a ſudden iſſuing out, and too migh
a Stream of Light. The Sun ſends a Harbing
before him, to give notice of his Appearance; a
when the Dawning of the Day has prepar'd us
Pſ. 19. 5. receive him, *He comes forth like a Bridegroom out*
his Chamber, cloath'd with Light as with a Garment.

Tho' every Colour has a peculiar Beauty, y
they are not all equally agreeable and refreſhi
to the Eye; but the Verdure of the Fields is mo
particularly pleaſing to it, and we can bear
dwell the longeſt upon it: And therefore God h
choſen this for the common Dreſs of Nature, a
made this Colour moſt familiar with our Sigh
He leads us through the green Paſtures; and ador
the Herbs and Plants with many Varieties, eve
in the ſame Colour, and changes it every Day.

The Time would fail me, ſhould I attempt
ſpeak of all the Pleaſures and Advantages of Sigh
yet I cannot but obſerve, that the Eyes are
faithful Guard to the Whole Man, and are plac
in a Watch-tower, to diſcern his Danger, an
give him friendly Warning while it is yet afar o

And I may yet farther obſerve, that the E
is very Inſtrumental in promoting the Happin
of Converſation. It is the Eye that meets o
Friend with a lively ſparkling Joy; and kindl
and imparts the Heavenly Flame of Friendſhi
It is the Eye that often ſpeaks more powerful
than the Tongue, and is a true Interpreter of th
Thoughts. It is the Eye that pities and ſpare
and (if I may ſo ſpeak) yerns over the miſerab
Object with the moſt generous Compaſſion; an
to ſay no more on this delightful Subject, It w
with the Eye that our Bleſſed Saviour reprov
St. *Peter* for his repeated Denial of him; an

ſuc

ch was the Force of this ſilent, but piercing
ebuke, that the Apoſtle was melted by it into *Matth.26.*
ears of Repentance, and *went out and wept bitterly.* 75.
Lord, How marvellous are thy Works, in Wiſdom *Pſ.104.24*
ſt thou made them all!

The Eye that ſees, gives witneſs to thee; and
e Ear that hears, confirms its Teſtimony. The
ructure and Fabrick of the Ear was the Work
an Almighty Arm, and bears the undeniable
okens of infinite Wiſdom. The outward Part
the Ear, that is moſt expos'd to Aſſaults, is of
irm and ſolid Nature, to defend it ſelf. The
ſages from this outward Gate are dark and in-
icate, and turn and wind about, ſo as to pre-
nt the Entrance of any Thing that may obſtruct
e Hearing, and to ſecure the inward Parts from
e ſudden Invaſion of rough and diſagreeable
unds: And the Sounds that are brought *upon*
Wings of the Wind, are convey'd thro' many
ret Arches and Caverns, that break the violence
their Noiſe, and ſoften and improve them in
ir Paſſage, that they may ſtrike agreeably up-
the Ear.

Such is the Power of this excellent Faculty,
t it enables us to converſe with Voices that
e diſtant from us, and calls them home to it
; and it alſo qualifies us to enjoy the Benefits
Privacy, and conducts the ſecret Whiſpers of
Friends into our Boſom. The Ear is alſo
pful to the Tongue, giving us our firſt Notions
Words, and teaching our Infant-Speech to
me them, by frequent Attention, and ſtudious
tation. Without the Aſſiſtance of this Faculty,
ſhould be always ignorant of the Signification
Words, and entirely loſe the Diſtinction of
unds.

By

By the Ear we maintain a neceſſary Part in t
Converſation of the World, and partake with o
Brethren in the Pleaſures and Advantages of S
ciety. By the Ear we hear the glad Tydings
*Lu.*10.24. the Goſpel, which *many Prophets and Kings ha*
deſired to hear, and which the Multitude of t
Heavenly Hoſt delighted to proclaim. And
the Ear we ſhall hear the Trumpet ſound, to c
the Dead to Life.

Thus the ſeveral Faculties of the Tongue, t
Eye, and the Ear, have the Characters of the d
vine Power, Wiſdom and Goodneſs ſtamp'd up
them; and we cannot enjoy the free and perfe
Exerciſe of theſe Faculties, without lifting up o
Eyes to adore our Maker, our Tongue to glori
him, and our Ear to give attention to his Praiſe.

But if the Enjoyment of theſe Bleſſings does n
make a juſt Impreſſion upon us, we may conſider,

Secondly, That the Defect and Want of the
proceeds alſo from God.

If all Men were endued with theſe Faculties
the ſame Degree and Perfection, the perverſe I
fidel would rather aſcribe them to the Neceſſi
of Nature, than to the Wiſdom and Goodneſs
the Creator. And if they continued to enjoy the
without Alteration and Decay, they would
prone to forget their Dependance upon Go
and preſume too much upon the Fulneſs of th
Strength. But *the Potter*, to ſhew his *Power o*
*Rom.*9.21. *the Clay*, *hath of the ſame Lump made one Veſſel*
Honour, and another unto Diſhonour; and it is ſom
times his Pleaſure, that thoſe Veſſels ſhould afte
wards be *marr'd* and impair'd, which were at fi
exactly wrought by his Almighty Hand.

There are ſome, ſeemingly unhappy Creatur
whoſe Eyes were ſeal'd up in Darkneſs from t
ve

ry Womb, and whoſe Eye-lids never let in the earful Light of the Sun. That glorious Lamp God *ariſeth and goeth down, and haſteth to the* Ec. 1. 4, 5.
lace where he roſe. One Seaſon paſſeth away and other cometh. But the different Beauties of the aſons afford them no Change or Variety. *The ght is no Light to them; the Day is not clearer than Night; the Darkneſs and Light to them are both ke.* But yet there is no juſt Occaſion for that eſtion of the Diſciples, *Who did ſin, theſe Men, their Parents, that they were born Blind?* Our viour's Anſwer ſhould put an effectual Stop to ch Enquiries; *Neither have theſe Men ſinn'd, nor* John 9. 3.
ir Parents, but that the Works of God ſhould be de manifeſt in them.

Others there are, that labour under the conderate Misfortunes of being Deaf and Dumb. heir Ears never heard the Reports of Sound; e Voices of their Brethren always knock'd at e Gate of their Ear in vain. There is no Speech r Language to them; they diſtinguiſh not beeen the gentleſt Whiſper, and the loudeſt Thunr, but ſtand unmov'd, even at that mighty Noiſe, Pſ. 77. 16.
which *the Earth trembles, and the Depths are ubled.*

And their Tongues being depriv'd of the neſſary Inſtruction of the Ear, are unable to frame Words which they never heard, and how big ver their Conceptions are, how great ſoever the *Fire* that is *kindled* within them, by an imcient Eagerneſs and Longing to expreſs their houghts, yet after all their ſtriving to bring m forth, they cannot even *at the laſt, ſpeak th their Tongues.*

But yet the Purpoſes of infinite Wiſdom are wer'd, by depriving them of the Benefits of Hearing

Hearing and Speech; and God will be abundant
juſtify'd, even in theſe, leſs perfect Creatures.

And he alſo manifeſts his Power, even in tho
that are furniſh'd with theſe Gifts, and ſhew
that the Continuance and Enjoyment of them d
pends entirely upon him.

The Tongue that is withheld from Speakin
during the Weakneſs of Infancy, returns aga
to his feeble State, when the Infirmities of o
Age creep upon it: It loſes its vigorous man
Voice, performs its daily Task with Trembli
and Heſitation, and *ſpeaketh Low, whiſpering* as
were *out of the Duſt of Death.*

The lively chearful Eye fades in the Eveni
of Life; its quick Diſcernment is turn'd into
doubtful Twilight, and a Miſt ariſes before it.

And the Strokes of Sound beat but faintly up
the Ear; the wearied Nerves can hardly diſchar
their Office; the Inſtruments of Muſick are un
ble to charm the languiſhing Faculty; the Voi
of the neareſt Friends ſeems to be no more th
the faultering Reports of a diſtant Echo; a
the yet Living Man is debarr'd from the Pleaſu
of Converſation, as if he were already in the La
of Silence.

But we need not have recourſe to the Wea
neſs of Age, to ſhew the uncertain Continuan
and the certain Decay of theſe Faculties.

How often is the moſt abundant Fluency
Speech, and the nobleſt Eloquence of the Tong
arreſted in the Midſt of its Courſe, and while
is yet ſpeaking, reſtrain'd from ſpeaking any mo

How often is the piercing Eye blaſted in t
Exerciſe of its Power, and ſnatch'd from perf
Day into Midnight Darkneſs! How often is t
Parent of Humours deſtructive to it ſelf! Howof

does it ſtain its own Light, and bring a fatal Spot upon it, an Eclipſe that cannot be with-drawn!

And how often is the Ear ſtrain'd and violated, even by thoſe Sounds which it delights to hear! How often is it charg'd with Obſtructions that cannot be remov'd! How often are the Impreſſions of the Voice blotted out and defac'd!

And God's Glory is no leſs diſplay'd by taking away, than by giving theſe Faculties to Men.

Till the Prediction of the Angel is fulfill'd in the Birth of St. *John* the Baptiſt, his Father *is dumb and not able to ſpeak, becauſe he believ'd not the Angel's Words, which ſhould be fulfill'd in their Seaſon.* Lu. 1. 20.

But when the Child was born, and his Name given him, according to divine Appointment, his Father's *Mouth was open'd immediately, and his Tongue loos'd, and he ſpake and prais'd God.* Lu. 1. 64.

As the Goodneſs of God ſhone forth in this wonderful Inſtance; ſo his Juſtice no leſs appear'd in puniſhing *Elymas the Sorcerer* with Blindneſs, for *perverting the right Ways of the Lord. Now* (ſays the Apoſtle) *behold the Hand of the Lord is upon thee, and thou ſhalt be Blind, not ſeeing the Sun for a certain Seaſon; and immediately there fell on him a Miſt and a Darkneſs, and he went about, ſeeking ſome to lead him by the Hand.* Acts 13. 11.

Theſe miraculous Inſtances (were there not a Thouſand others) would ſufficiently prove, that our Faculties are entirely in the Power of God; and whether we enjoy or are depriv'd of them, we may ſay with *Job*, *The Lord gave, and the Lord hath taken away, Bleſſed be the Name of the Lord.* Job 1. 21.

We proceed

Thirdly, To conſider, That he can ſupply their Defect even in this Life.

The Streams of the divine Bounty run in diffe-

rent Channels, and tho' they do not riſe to th
ſame Height in every Channel, yet the Founta
never fails. The Abundance of one, makes u
the Want of another; and every Inequality is e
ther immediately adjuſted, or will at length
entirely remov'd.

All the Blemiſhes, and ſeeming Miſtakes
Nature, were order'd by the ſame infinite Wi
dom, as wrought and poliſh'd his more perfe
Works with an unerring Hand. Both the o
and the other are Inſtruments in the Hand th
made them; and are equally capable of bei
directed and improv'd to the Glory of God; f
his Service does not depend upon the Streng
or Weakneſs of Men. *Stammering Lips and Slo*
neſs of Speech, may execute the divine Commiſſio
as well as a Voice from Heaven; and *Moſes*, t
Meekeſt of Men, notwithſtanding the Imperfectio
*Exod.*7. 1. of his Tongue, is *as a God to Pharoah*; and wi
unaffected Simplicity, vanquiſhes all the Incha
ments of *Egypt*: For the Almighty was *with*
Ex. 4. 15 *Mouth* of his Servant, *and taught him what he ſho*
ſay.

When God has denied the Uſe of any Facu
to any of his Children, he has frequently ſuppl
the Want of it, by Gifts of a different Kind.
the Bodily Eye has loſt the Privilege of Sight, a
never beheld the Riches of the Earth, and the G
ries of the Heavens; yet it has been happy, in loſ
the dangerous View of thoſe bewitching Vani
that ſteal away the Heart; and whilſt the Mi
has been ſhut up within it ſelf, and not permitt
to wander thro' the diſtracting Variety of ſenſ
Objects, it has more cloſely attended to its pro
Buſineſs, and look'd more earneſtly on the ot
World with the Eye of Faith.

Th

The Thoughts have afforded a ſufficient Recom-ence, for the outward Diſadvantages of the Eye, there is *a Light ariſeth in the Darkneſs, that ives the Soul, and the Beams of Glory reſt upon Tabernacle of God.*

In like Manner the Defects of the Ear, and the ngue, are anſwer'd and ſupply'd by other Be-its, and they need not complain that they are eſs to each other. They are not acquainted h the rude Clamours, and impertinent Conver-ion of the World: And while there is nothing Silence round about them, the Brain is ena-d to perform a more perfect Work; to dig for hidden Treaſures of Truth, to add to the perience of former Ages, and enlarge the Num-of curious Arts and Inventions. And it has n juſtly obſerv'd, that the exacteſt Lines, and faireſt Reſemblances of Nature, have been wn by the Hand of thoſe, whoſe Ear never rd a Voice, whoſe Tongue never ſpoke a ord. And Painting is an Art, in which the af and the Dumb have wonderfully Excell'd. d has diſpens'd his Bleſſings with ſuch Wiſdom Goodneſs, that there is generally Reaſon to joyce, even where there ſeems to be Reaſon to mplain. And whilſt we pity our Brethren, for g in ſome reſpects leſs perfect; if we would nd a little, we ſhould alſo find occaſion to ad-e them, for being in other reſpects more perfect n our ſelves. They have often peculiar Ad-tages, as well as peculiar Defects; and the fortune of the one, is over-balanc'd by the ppineſs of the other. But were there more In-ality in this Life, yet the Goodneſs of God uld be entirely Juſtified, becauſe,

Fourthly, He will abundantly repair and recompence it in the Life to come.

There the tender Infant, that is ſnatch'd away at the very Entrance of Life, and cut off before the Bloſſom has open'd itſelf to enjoy the Light of the Sun, will be born again in everlaſting Strength, and attain at once *to the Meaſure of the Stature of the Fulneſs of Chriſt*. There the String of the Tongue, that were never loos'd, will be to the *Lute and Harp*, to ſound forth the Praiſes of God. There the glorious Army of the Holy Innocents will *Sing a new Song before the Throne, with the Voice of many Waters, and as with the Voice of a great Thunder*. That Almighty Command *Be Thou Open'd*, ſhall open every Mouth, and break the Bands of every Tongue, and enable them to ſpeak *Words that are as* yet *unſpeakable which it is not Lawful as yet for a Man to utter*.

Eph. 4. 13. Rev. 14. 2. Mar. 7. 34. 2 Co. 12. 4.

The Angels of God ſhall call forth the Bleſſed from the Darkneſs of the Grave, ſaying *Ariſe, ſhine, for your Light is come, and the Glory of the Lord is Riſen upon you. Lift up your Eyes round about and ſee*, what a glorious Hoſt is gather'd together, to attend upon the Lord of Life: How bright a Company of Stars follow *the Sun of Righteouſneſs*! *That Sun* which you ſought in vain to Behold *Shall not be your Light by Day, neither ſhall the Moon that decreaſeth in her Perfection, give Light unto you. But the Lord ſhall be unto you an everlaſting Light and your God, your Glory*.

Iſaiah. 60.

Thoſe Eyes that *ſaw but through a Glaſs darkly* 1 Cor. 13. 12. *ſhall ſee God himſelf Face to Face*. Thoſe Eyes that were dazled at beholding an excellent Object, and impair'd by looking too earneſtly upon it, ſhall be ſtrong enough to behold the Majeſty of God for ever, and delight to dwell for ever upon him, *who is a conſuming Fire*.

Heb. 12. 29.

The Ear ſhall no longer be depriv'd of Hearing, ither ſhall it attend with difficulty to the uncer-in reports of Sound, but be rais'd in perfect rength, infinitely greater than the ſtrongeſt Fa-lty ever enjoy'd before: And it ſhall hear the lightful Words of pure and eternal Truth, the ſtructions of infinite Wiſdom, the Diſpenſations Providence juſtified, and the Myſteries of our edemption explain'd.

And as the Tongue ſhall bear a part in thoſe raiſes and Hallelujahs that are offer'd *to him that* Rev 5.13. *on the Throne, and to the Lamb for ever and ever:* the Ear ſhall hear their delightful Harmony, th an increaſe of Pleaſure, to all Eternity.

What great and glorious things are ſpoken of thee, Pſa 87 3. *City of God! even ſuch as Eye hath not ſeen, nor r heard, neither hath it entred into the Heart of an to conceive, are prepar'd for them that love their* 1Cor.2 9. *d.* That they ſhould excel every thing that our es have ſeen, every thing that our Ears have ard, This alone is enough to raiſe our Admira-n, and kindle an eager Deſire of Attaining them.

But they not only excel all the Objects of our nſes, but ſurpaſs our Underſtandings, and can-t be brought within the Compaſs of our Con-ptions. The Thoughts of Men have ſo wide a nge, and ſpread themſelves ſo far on every e, that He alone can know their Bounds, *who d the Meaſures of the Earth, and Stretch'd out the e upon it.* And yet when we have conceiv'd Job 38. 5. ry thing that our Mind is capable of conceiv-, when we have given a looſe to all our Con-tures, and allow'd the largeſt Scope to our Ima-ations, we ſhall fall infinitely ſhort of that ory and Happineſs, that will enter in at all our

Senſes, and fill every Faculty of the Soul, in
City of God. And yet thoſe Miſerable Creatur
that are now depriv'd of the uſe of ſome of th
Faculties, and are but meanly endow'd with
Gifts of Reaſon and Senſe, are Heirs of this ble
Inheritance, and Partakers of theſe delight
Hopes. And if they do not hide that *one Tal*
that is committed to their Charge, they will
*Matth.*25. rewarded with thoſe that had *Five Talents*, a
be recompenc'd for their ſmaller Meaſure
Earthly Advantages, with the Riches of Heav
*Eph.*3 19. and *the Fulneſs of God.*

Having conſider'd each of the Particulars t
I propos'd to you, I ſhall draw a few practi
Inferences from them. And,

Firſt, Since God is the Author and Giver of
our Faculties and Powers, we ſhould gratefu
devote them to his Honour and Service. The
and Obſervation of God is ever upon us, and as
made our Faculties, ſo he has an abſolute Kno
ledge of their Frame, and cannot be ignoran
the Uſe or Abuſe of them. It is he that conv
the Sounds to our Ear, and prepares it to rece
them, in a diſtinguiſhing Manner. And he
as eaſily hear the Whiſpers of our ſecret Sins,
the outrageous Clamours of our open Impiety.

There is not a Word in our Tongue but he know
*Pſ.*139. 4. *it altogether*, even before it falls from our L
He is acquainted with every thing that it is
pable of ſpeaking, and diſcerns *the Ungodlineſs*
*Pſa.*10. 7, *Vanity that is under the Tongue.*

He follows the wandring of the Eye, and ma
the Place where it reſts, and the Objects on wh
Ecclus 23. it delights to dwell. And *his Eyes*, *that are*
19 *Thouſand Times Brighter than the Sun*, behold
Flame of Luſt, while it is yet kindling, and

Se

ſeeds of Iniquity, before they ſpring forth.

In the Preſence of ſuch a Witneſs, we ſhould be eſpecially careful to uſe our Faculties aright, and anſwer the gracious Intention of our great Creator.

We ſhould conſider that we alone, of all his earthly Creatures, are endued with Reaſon and Speech, and therefore can perform a Nobler Service, than any of our Fellow-Creatures in this World can perform. Every one of them indeed diſcharges his proper Service, and the curious Workmanſhip, even of the vileſt Animal, and the ſmalleſt Plant, diſplays the Wiſdom and Power of the Lord their Maker. But Man alone is capable of ſpeaking his Praiſe, and paying the common Debt of Gratitude with the Words of his Tongue: And whilſt he offers his own Tribute to the King of Kings, He can alſo collect the Share of every other Creature, and make up a mighty Summ with the united Obligations of all the Works of God.

We ſhould therefore do every thing that lies in our Power, to promote the Honour of God, and ſtrictly abſtain from every thing that tends to his Diſhonour.

We ſhould never utter the pernicious Words of Falſhood, or violate the Eternal Truth of God. We ſhould never offend his Purity with lewd and vicious Jeſts, or provoke his Majeſty with bold and inſolent Profaneneſs.

Let the Haughty Blaſphemer, that glories in the Denial of the Bleſſed Jeſus, let Him remember by whom he was made, whoſe Hand it was that fram'd the Mouth, and who gave him that Tongue, by which he Denies him. Let him put theſe ſtartling Queſtions to himſelf. *Whom haſt* Iſa 37.23.

thou Reproach'd and Blaſphem'd? And againſt who haſt thou exalted thy Voice, and lifted up thine Eye on high? And let him return (as he ought to re turn) this Anſwer to himſelf, *Even againſt the Ho One*, that created Man upon the Earth, and wi command him to return to the Earth again.

Let us remember that our All-ſeeing Witne
Hab 1. 13. *is of Purer Eyes than to behold Iniquity*; and let us en deavour to Copy after him, by preſerving th Purity of our Eyes; and never Pollute them b beholding Evil, with a wicked Complacency, an partaking with it by a guilty Approbation.

Let us open them every Morning, to admir the Lord of the Creation, for the Beauty of h Works; and let us cloſe them every Night, wit a grateful Senſe of the Benefits, that are dail diſplay'd before us.

Let us give Attention to his holy Word, an rejoice to hear thoſe glad Tydings, which wer brought down from Heaven by the Son of God and, Let us turn away our Ear from hearing A bominations, and ſhut it cloſe againſt thoſe dread ful Curſes of wicked Men, that are enough
1Sa 3. 11. *make every Ear that heareth them to Tingle.*

Secondly, Since the Defect and Want of ou Faculties proceeds alſo from God, we ſhould no deſpiſe or ridicule the Wants and Infirmities of ou Brethren. God has offer'd ſeveral Objects to ou Pity, but he has made none of his Creatures fo our Contempt: and indeed Contempt become us no more than *Pride which was not made fo Man.* It conſiſts of the worſt Ingredients, Vanit and Preſumption, and proceeds from thoſe equall miſtaken Judgments, by which we undervalu Others, and over-value our Selves. If we ſtan upon the higher Ground, it was God that place

s there: and if our Brother is ſomewhat Lower, Mat. 5. 36.
was God that aſſign'd him his Station. *We*
annot make one Hair White or Black, neither can we Mat. 6. 27.
dd one Cubit to our Stature.

Who art Thou then, that lookeſt down with Scorn
nd Diſdain upon thy poor, maim'd, or deform'd
eighbour? Conſider, vain Wretch, that *he that* Job 31. 15.
ade thee in the Womb, made him; and though
ere are Diverſities of Gifts, yet it is one and the ſelf-
me Lord, that divideth to every Man, ſeverally as 1 Cor. 12.
e will: and the Power, that gave thee a greater
bundance of Bleſſings, can ſtrip thee at once of
l thy Pride and Glory, and beſtow more abun-
ant Honour upon him that wanted.

Both may *be chang'd in a Moment, in the Twink-* 1 Co. 15. 52
g of an Eye; thou mayſt be caſt down to a Le-
l with *the Beaſts that Periſh*; and thy deſpis'd
rother may be rais'd to an Equality with the
ngels of God.

Let this Conſideration reſtrain us all from that
jurious Contempt, which though it falls imme-
ately upon the Works of God, is, in effect, a
eproach to God their Creator.

Inſtead of Mocking at their Calamity, and
aking a Jeſt of their Misfortunes, Let us aſſiſt
em according to our Ability, and plead the
auſe of the Dumb, and be *Ears to the Deaf, and* Job 29. 15
es to the Blind.

Thirdly, and Laſtly, Since God will either
pply their Defects, or abundantly repair and
compence them in the Life to come, Let them
bmit to the Will of God, and wait with Pati- Job 14. 14
ce *till their Change cometh.* The Dumb may
nſider, that the preſent Life is but as the State
Infancy, and the Tongue is always held in
e Bands of Silence, during the Continuance of
that

that weak Condition. But after the Months of their Infancy are paſt away, their Mouth will be opened, and their Tongue will break looſe from its Reſtraint, and ſpeak of the *wonderful Works of God.* Were they not denied the Gift of Speech they could only talk as Children, in this preſent Life; but in the Life to come, they will have a nobler Subject of Diſcourſe, and entirely *put away Childiſh Things.*

The Blind may Comfort themſelves with the Thought, that a great deal of Sin and Miſery is withheld from their Eyes, and even thoſe things that are truly worthy of their Sight, are diſcern'd but imperfectly, and *ſeen but through a Glaſs Darkly*; but the Veil will one Day be remov'd; and tho' they are now confin'd to conſtant Darkneſs, yet *in their Fleſh, they ſhall ſee God*; *whom they ſhall* Job 19.25. *ſee for themſelves, and their Eyes ſhall behold, and not* 27. *anothers.* And the Deaf may compoſe themſelves with the certain Expectation of Hearing Infinitely more than the Ear has ever heard, or can yet be expreſs'd by all the Tongues of Men and Angels.

And whatſoever we want, or ſuffer, Let us ſtill give Glory to God, and ſay, *Great and marvellous* Rev. 15.3. *are thy Works, O Lord God Almighty; Juſt and True are thy Ways, thou King of Saints.*

The Divinity of Chriſt prov'd by his Reſurrection.

A

SERMON

Preach'd at

Beeding in *Suſſex*,

Upon EASTER-DAY.

REV. I. 17, 18.

Fear not; I am the Firſt and the Laſt: I am He that Liveth, and was Dead: and behold, I am Alive for evermore, Amen; and have the Keys of Hell and of Death.

WHILE the Beloved Diſciple, St. *John*, *was in the Iſle that is call'd Patmos, for the Word of God, and for the Teſtimony of Jeſus Chriſt*, His crucified Lord appear'd to him, to comfort him in his Tribulation, to con-

firm his Patience, and enliven his Hope. He appear'd to him, not in the Weakneſs of his mortal State, nor in the Diſgrace and Miſery of his Paſſion, but in the Glories of his Triumphant Reſurrection, and the Majeſty of *him that ſits on the Throne for ever, and ever.*

And the Affectionate Friend that *Lean'd upon his Boſom*, at his Laſt Supper, and cleav'd to him in *the Hour of Darkneſs*, whilſt he hung upon the Croſs, was now unable to bear *the Brightneſs* of his Countenance, and was ſtrook to the Earth at beholding *the Sun of Righteouſneſs, ſhining in his Strength.* He was quite over-power'd by his terrible Beauty, *there was no more Spirit in him,*
Rev. 1. 17. *and he fell at his Feet, as Dead.*

But he that mercifully *cover'd* his Servant *Moſes with the ſhadow of his Hand, while his Glory paſs'd by*, with the ſame infinite Mercy *Laid his Right hand upon his Faithful Diſciple*, and rais'd him up with theſe Encouraging Words, *Fear not, I am the Firſt and the Laſt: I am he that Liveth and was Dead, and behold I am Alive for evermore, Amen; and have the Keys of Hell and of Death.*

Theſe Words contain the following Particulars:

Firſt, The Character which our Saviour gives of himſelf; *I am the Firſt and the Laſt.*

Secondly, His Death and Reſurrection to Life; *I am He that Liveth and was Dead.*

Thirdly, The Continuance of his Life after Death, *behold I am Alive for evermore, Amen.*

And, *Laſtly*, His abſolute Power over Hell and the Grave; *and have the Keys of Hell and of Death.*

Each of theſe Particulars deſerves our ſerious Conſideration. And, *Firſt*,

Firſt, The Character that our Saviour gives of Himſelf; *I am the Firſt and the Laſt.*

Were there no other Argument to prove that our Saviour was God from all Eternity, This alone would be ſufficient to prove it, and to ſtop the Mouth of every Gainſayer, that would give himſelf leave to conſider it. It was aſſerted by *Truth* it ſelf, by him that *had no Deceit in his Lips, and in whoſe Mouth there was found no Guile*, that he was *the Firſt, and the Laſt.* And it was aſſerted by him, when he had undeniably confirm'd his Veracity by riſing from the Dead, and ſhewn to the Conviction of every reaſonable Adverſary, that he committed *no Robbery, by making himſelf equal with God.* Phil 2. 6,

This very Character, by which he diſtinguiſh'd himſelf, is communicable to none, but neceſſarily belongs to the only true God. It denotes the Eternity of his Eſſence, and the abſolute Perfection of his Nature, which gave Being to every thing, and depends upon nothing for the Continuance of its Being.

Theſe words of our Saviour, by which he claims and aſcribes this Divine Prerogative to himſelf, cannot be better explain'd, than by the words of the Pſalmiſt; *Before the Mountains were brought forth, or ever the Earth and the World were made; Thou art God from Everlaſting, and World without End.* Pſa. 90. 2.

If we endeavour to meaſure all the Spaces of paſt Time, and the Ages of Eternity, we cannot find *the Beginning of his Days*: neither, if we look beyond the ſeveral Generations of Men, and the utmoſt Period of Time, ſhall we ſee *the end of his Life.* To ſpeak more properly (though it is not poſſible for mortal Man to ſpeak aright, concern-

ing

ing the Divine Nature) there is no Time paſt, or t
come with reſpect to him, but all the Ages of th
World are preſent at once; and not only *a Thouſan*
Years, but even Eternity it ſelf, *is but as one Da*
in his Sight.

If we reflect upon the earlieſt Antiquity, He i
ſtill of an earlier Date; He alone is *The Ancien*
of Days.

And if we turn our Proſpect towards the moſ
diſtant Futurity, his Being reaches infinitely be
yond this amazing Proſpect. *He is Alpha and O*
mega, the Beginning and the Ending, which is, an
Rev. 1. 8. *which was, and which is to come, the Almighty.*

When *Moſes* deſir'd that God would tell him hi
Name, in which he ſhould ſpeak to the Children o
Iſrael, He bid him *ſay unto them, I Am hath ſen*
me unto you. This aweful Name implied that eter
nal, independent Exiſtence, which belongs onl
to God, and undoubtedly belongs to Chriſt.

In like manner, when *the Jews ſaid unto him*
Thou art not yet fifty Years Old, and haſt thou ſee
Abraham? Jeſus anſwered, before Abraham was,
am. He ſpoke of the Days of *Abraham*, as of th
preſent Time, and did not ſay I was, but *I am.*

The Generations of Men paſs ſo ſwiftly awa
and leave ſo little Tokens of Remembrance, tha
it can hardly be ſaid that they *Were.* Even whil
they continue in Being, their Life is ſo ſma
a Point, that it is but juſt Diſcernible, an
it can barely be ſaid, that they *Are.* They *wer*
but of Yeſterday, and to Day they are no more
But God endures for Ever, *without Variableneſ*
or ſhadow of Turning: And, *I Am*, That glorious
Name is peculiar to him, whoſe Being neithe
Began nor Ends with Time, but fills the Circl
of Eternity.

Whe

When God maintains the Dignity of his Nature, Oppoſition to the vain Idols of the Heathen, he us appeals to his People: *Who hath wrought and ne it, calling the Generations from the Beginning? the Lord the Firſt, and with the Laſt, I am he. Be-* Iſai. 41. 4.
e me there was no God form'd, neither ſhall there after me. I, even I am the Lord, and beſide me Iſa. 43 10.
ere is no Saviour. Before the Day was, I am he. 11. 13.
Thus ſaith the Lord the King of Iſrael, and his deemer the Lord of Hoſts, I am the Firſt, and I am Laſt, and beſides me there is no God. Hearken Iſai. 44. 6.
to me, O Jacob, my choſen, and Iſrael my called, am he, I am the Firſt, I alſo am the Laſt. Mine and alſo hath laid the Foundation of the Earth, and Iſa. 48. 12,
Right-hand hath ſpann'd the Heavens: When I 13.
ll unto them they ſtand up together.

Thus does *the Jealous God, that will not give Glory to another*, aſſert the peculiar Excellence d Eternity of his Nature, and even defy his emies to come in Competition with him, or tend to the like Perfections.

It is *clear as the Noon-day*, and written as it ere *with a Sun-beam* in the Sacred Writings, at *God is the Firſt and the Laſt.* This is his ſtinguiſhing Title and Character, which He ll not ſuffer to be alienated from him, or applied any other: And therefore by neceſſary Conquence, whoſoever bears this Title and Chaacter, in the Holy Scriptures, is the One True od. And it is as plain from the Book of God, at this very Title belongs to his Only-begotten n, and is frequently aſſum'd and born by Him. fore He gives his Inſtructions to St. *John*, He ice repeats it, and gives Authority to his Reveion, by taking this Character upon him. And keeps up the Attention of his Diſciple, by frequently

quently renewing it, and ſealing all his Promi with this Divine Impreſſion. *I am Alpha and mega, the Beginning and the End, the Firſt a the Laſt.*

We may therefore juſtly ſay unto the Son God; *Thy Throne, O God, is for ever and ev Thou Lord in the Beginning haſt laid the Foundat of the Earth; and the Heavens are the Works thine Hands. They ſhall periſh, but Thou remaine* Heb. 1. 8. 10, 11, 12. *and They all ſhall wax Old as doth a Garment, and a Veſture ſhalt thou fold them up, and they ſhall be cha ed; but Thou art the ſame, and thy Years ſhall not f*

As we cannot meaſure the Depth of our Sa our's Humiliation, without conſidering the h and glorious Eſtate, from whence He deſcende So neither can we rightly admire that high a glorious Eſtate, to which He is now exalt without conſidering the low and miſerable C dition into which he fell for our Sakes, and fr whence he aroſe again. We therefore proceed

Secondly, To conſider his Death and Re rection to Life: *I am He that Liveth, was Dead.*

It is a Myſtery, which can be explain'd by infinite Wiſdom, that the Everlaſting ſhould become a mortal Man, and *the Lord of* ſhould ſubmit to the Power of *Death*. But much ſoever it paſſes all Human Underſtand yet for us Sinful Creatures, this wonderful W was wrought. Great was his Condeſcenſion, vouchſafing to be Born into this wretched Great would his Love have been, if he had the common Death of all Men. But his did not reſt here: He thought it not enough

en

ndure the ordinary Miſeries of Life, and to *make i Days, as it were a Span long*; But He rejoyc'd o ſuffer the ſharpeſt Tortures, that Malice and ruelty could inflict, or Patience it ſelf could bear; d permitted even the Span of Life to be con-ucted into a narrower Compaſs, by the Ex-emity of Miſery, and the Violence of a barba-us Death.

I may juſtly hope, my beloved Brethren, that uring the late Holy Seaſon, you follow'd your rd and Maſter into the Wilderneſs with a De-ut Affection, and beheld him paſſing through s mighty Conflict with the Tempter, and van-ſhing all the Devices and Aſſaults of Satan. d as this ſolemn Feſtival drew near, I preſume t the Melancholly Scene of his Paſſion was eſented afreſh to your Minds, and rais'd your us Reſentment of the unnatural Outrage that rſued him to the Croſs, and *deſpitefully uſed and ſecuted him*, in the Fulneſs of his Grief. While Shame and Miſery dwelt upon your Thoughts, muſt neceſſarily kindle your Indignation againſt r Sins, and the Sins of all Mankind; For ſe were the malignant Cauſes of all his Suffer-gs: From theſe proceeded the Treachery of *Ju-*, the Blaſphemy of the Prieſts and Elders, the ckery of the Souldiers, *The Revilings of the ple:* Theſe Plaited his *Crown of Thorns:* Theſe c'd *his Hands and Feet:* Theſe *Gave him Gall Vinegar to drink:* and from theſe bitter Foun-s was drawn *all the Bitterneſs of the Cup*, that s mingled for him, and all the *Fierceneſs of the ath of God. A Sword muſt have gone through your ls* at the Remembrance of theſe Things, and r Hearts muſt have Bled with Sorrow and Com-ſion for your Dying Saviour; with Sorrow and

Compaſſion, like That which Fill'd *the Belo*
Diſciple, and the Mother of our Lord, when th
look'd up to his gaping Wounds, and ſaw h
giving up the Ghoſt.

But, hoping that your Meditations have be
already fix'd upon his Paſſion, and made you Pa
takers of his Sufferings, I ſhall now engage yo
Thoughts in the Contemplation of your depart
Lord, and deſire you to behold him, for a ſh
Space of Time, under the Power of Death, th
you might paſs with the greater Joy and Triumph
through the Grave, and Gate of Death, to
glorious Reſurrection.

When the Malice of his Enemies had *fulfill'd*
determinate Counſel of God; and he had paid do
the full Price of our Ranſom, by the tedious t
vail of his afflicted Soul, and the reſtleſs Agonies
his languiſhing Body, *He ſaid, It was Finiſh'd,*
Joh. 19.30 *bow'd the Head, and gave up the Ghoſt.*

His Adverſaries, that perſecuted him to Dea
were now convinc'd, that their Deſigns were
compliſh'd: For *the Soldiers, that broke the Leg*
the Two Malefactors, that were Crucified with h
forbore to *break our Saviour's Legs, becauſe he*
Dead already, and needed not any other Inſta
of Cruelty to compleat the Execution. This c
tainly prov'd, that they had done their utmoſt
Deſtroy his wretched Body, and ſerv'd alſo
Joh. 19.36 *Fulfil the Scripture, which ſaid, a Bone of him ſ*
not be broken.

His Friends alſo perceiving, that his Soul
departed from him, were deſirous to perform
laſt Offices to the Remains of their Lord
Maſter. *Joſeph of Arimathea, an honourable Co*
ſeller, that waited for the Kingdom of God,
and went in boldly unto Pilate, and crav'd the

Jeſus. And leſt he ſhould eſcape under a falſe
retence of being Dead, *Pilate enquir'd of the Cen-*
rion, whether he had been any while Dead. And Mar. 15.
en he knew it of the Centurion, he gave the Body to 43.44.45.
oſeph.

Nicodemus alſo (who at the firſt came to Jeſus by
ight) brought a Mixture of Myrrh and Aloes. And
y took the Body of Jeſus and wound it in Linen
aths, with the Spices, as the manner of the Jews is
Bury.

And to ſecure this precious Treaſure, *Joſeph*
d it in his own new Tomb, that was hewn out in
e Rock, and he roll'd a great Stone to the Door of
Sepulchre. And there was Mary Magdalene and Matth. 27.
other Mary, ſitting over againſt the Sepulchre. 60, 61.

Theſe were the ſorrowful Efforts of their un-
aken Love and Fidelity: This was the only
mfort that ſeem'd to be left to them, to admi-
ſter to his Burial: to fix their weeping Eyes on
e Place where their Lord lay, and commit all
eir Hopes to *the Chamber of the Grave.*

But his Enemies were yet perplex'd with the
membrance of his Predictions, and therefore
dreſs'd themſelves *to Pilate, ſaying, Sir, we re-*
mber that That Deceiver ſaid, while he was yet
ve, After three Days I will riſe again. Command
refore that the Sepulchre be made ſure, until the
ird Day. And *Pilate* permitted them to uſe
eir utmoſt Endeavours for their Security: *Ye*
ve a Watch, go your way, make it as Sure as you
n. Having this Abſolute Power, *They went* im-
diately, *and made the Sepulchre ſure, ſealing the*
ne, and ſetting a Watch. Nothing was wanting
their part to *ſtrengthen them in their Wickedneſs,*
d prevent the Eſcape of their Priſoner. No ſe-
et Artifices, to ſteal him away, could paſs un-

diſcover'd. No open Attempt to take him b Force could paſs unpuniſh'd. If *the Seal* we broken, it would betray the Theft: If *the Sto were roll'd away*, the Noiſe would alarm the ſlee ing Guards, if we could ſuppoſe, that they cou ſleep at ſo critical a Juncture. And if the tim rous Diſciples, that fled at the firſt Approach Danger, ſhould recover the Courage they h loſt; yet a few wretched diſconſolate Men, cou not be ſo deſperately Preſumptuous, as to conte with the Multitude of Soldiers, that were *ſet Watch*: or, if they could be ſo Preſumptuou They muſt Die in the fruitleſs Attempt.

Thus his Friends lay up his Dead Body in t Treaſure-houſe of the Grave: And his Enem labour to confine it in everlaſting Bands und Darkneſs. In the mean time his Soul goes do into the Place of departed Spirits, and Triump over Death and Hell, in their own accurſed D minions.

But, Who can deſcribe *the Battle* of this gl rious Warriour, or ſet forth *the Greatneſs of Strength*, with which *he Trode them in his Ang and Trampled them in his Fury?* His wonderful Pr ceedings in the Interval of Time, between Death and Reſurrection, are as yet reſerv'd fro us, and cannot be fully known, till we *ſee him he is*. We need not therefore weary our ſelv with enquiring into his ſecret Tranſactions, after Deſcent into Hell: It is enough for us, that took away *the Sting of Death*, and overcame all *Powers of Darkneſs*. Neither need we *ſit with M Magdalene, and the other Mary, over-againſt the S pulchre, or ſeek the Living among the Dead: He not here, but is Riſen*. This is the proper Subj of our preſent Meditations: The Sorrows of Paſſi

aſſion ſhould paſs away with *the Holy Week.* The *Darkneſs* that *cover'd the Land*, ſhould now e with-drawn, and give Place to the Dawning f this Glorious Day. *This is the Day, which the ord hath made, we will Rejoice and be Glad in it.*

The once afflicted Son of God, has now no ore reaſon to pour forth the Words of Com-laint, *My God, My God, why haſt thou forſaken me?* is Father now embraces him again, and gives eſtimony to him; *Thou art my Son, this Day have Begotten thee.* He is Born again from the Womb f the Grave, and *is the Firſt-begotten from the ead:* for through his Reſurrection, *the Dead are egotten again to a lively Hope.*

He lives no more *in Wearineſs and Painfulneſs, Watchings, in Hunger, in Thirſt, in Faſtings, in old and Nakedneſs*; but in the Fulneſs of God e Father, who receives him with this affectio-ate Welcome, *Son, Thou art ever with me, and ll that I have is Thine.*

Whilſt he dwelt in this Vale of Sorrow, and as ſubject to Weakneſs and Infirmity, He de-ar'd the Intent of his Dying; *therefore doth my ather Love me, becauſe I lay down my Life that I ight take it again.* Joh. 10. 17.

The Violence of his Perſecutors was an Inſtru-ent in his Hand, and wrought his Work, while ſeem'd to accompliſh their own. He offer'd s Life as a Free-gift, whilſt they vainly ima-n'd, that they extorted it from him. *No Man* ays he) *taketh it from me, but I lay it down of my lf: I have Power to lay it down, and I have Pow-to take it up.* No one can juſtly claim this Joh. 10 18. wer, but the Author and Giver, and Fountain Life. No one could reſtore his departed Life, he that had Life in himſelf.

When the Jews desir'd *a Sign* to give Authority to his Actions, *He said unto them, Destroy this Temple, and in Three Days I will Raise it up. Then said the Jews, Forty and Six Years was this Temple in Building, and wilt Thou Raise it up in Three Days?*

That blinded People mistook the Meaning of his Prediction, and applied it to the Temple that was made by the Hands of Men. But he spake of a nobler Temple, the Temple of his Body that was Built by the Almighty Hand of God. That other Temple was but *the Shadow of Heavenly Things*: This was the Habitation which the Eternal God prepar'd for Himself, and *the Tent that he pitch'd amongst Men.* And the Event abundantly shew'd the Meaning of his Prediction; for when he suffer'd *the Temple of his Body to be Destroy'd, He Rais'd it again in Three Days*: But when he Destroy'd the Temple of *Jerusalem*, He would not suffer it to be Rais'd any more. *He hath brought her down to the Ground, and swallow'd her up in the Fierceness of his Anger: Her Gates for ever Mourn, Her Holy-place is for ever Desolate.* But his Body is a Temple that continues to all Eternity, and *its Second Glory* is infinitely *Greater than the First.*

When he foretold the Manner of his Dying, he likewise foretold the Time of his Resurrection, always declaring, That he should *Rise again the Third Day.* He laid the whole Stress of his Authority upon it, and engag'd his Truth and Veracity for the Performance of it. The Jews were Conscious of this Prediction, and labour'd to prevent its remarkable Consequence, and subvert *This Pillar and Ground of Truth.* But neither the Subtlety of the Priests and Elders, nor the Com-

man-

mand of *Pilate*, nor the Watchfulneſs of the Guards, nor all *the Gates of Hell could prevail againſt it.*

When the Sabbath was paſt, Mary Magdalene, and the other Mary, had brought ſweet Spices, that they might come and anoint him: and they ſaid amongſt themſelves, Who ſhall roll us away the Stone from the Door of the Sepulchre? But there was no occaſion for their affectionate Offices; no occaſion to roll away the Stone from the Door of the Sepulchre. Behold, *the Earth Quak'd* at *giving up* him *that had been Dead, but was Alive again. He had broken in pieces the Gates of Braſs, and cut in ſunder the Bars of Iron.* The Grave yielded back her Prey, and the Bands of Corruption were *as a Thread of Towe, when it touches the Fire.* Mar. 16. 1. 3.

The Angel of the moſt High deſcended from Heaven, and had already remov'd *the Stone, which was very Great, and ſate down upon it*, to proclaim the Reſurrection of Chriſt. *The Keepers ſhook, and became as dead Men*, when they ſaw *the Lightning of his Countenance*, and the Brightneſs of his Apparel. And *the devout Women* could hardly endure the glorious Appearance. But the Meſſenger of the Lord of Hoſts gave them this ſeaſonable Comfort, *Fear not ye, for I know that ye ſeek Jeſus which was Crucified; He is not here, for he is Riſen, as he ſaid: Come ſee the Place where the Lord lay, and go quickly and tell his Diſciples that he is Riſen from the Dead: and behold, he goeth before you into Galilee, there ſhall ye ſee him, Lo, I have told you.* Matth. 28.

And the Women, full of *Fear and great Joy*, departed quickly, *and Ran to bring his Diſciples Word*, and communicate the wonderful Things that they had ſeen and heard. But while they were yet on the Way, the welcome News was

confirm'd by one Infinitely greater than the Angel *Behold Jesus met them, saying, All Hail, and they*
Mat. 28 9. *held him by the Feet and worshipped him.*

To shew his regard to Penitential Sorrow, *He appear'd First to Mary Magdalene, out of whom he had cast Seven Devils, who wash'd his Feet with Tears and wip'd them with the Hairs of her Head, and who Lov'd much, because much had been Forgiven her.* And she hastned to make the Disciples Partakers of her Joys, as she had been a Partaker of their Sorrows. And she brought the surprizing Message to them, *as they Mourn'd and Wept.* But when
Mark 16. 10, 11. she told them that *Jesus was* again *alive, and had been seen of her, Their hearts fainted, for They believ'd her not.* Their hopes were buried with their Master, and could not so soon revive, as to embrace the First Assurance of his Resurrection.

Then the same Day at Evening, when the Doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus and stood in the Midst, and said unto them, Peace be unto you. And lest they should suspect that it was only a Delusion, *he shew'd unto them his Hands and his Side.* And they no
John 20. 19, 20. longer doubted of the reality of his Appearance, *but were glad when they saw the Lord.*

But for the more Confirmation of our Faith, St. *Thomas* was Absent when he wrought the Conviction of the other Disciples. And when they endeavour'd to convince him, that Jesus was Risen, he was *slow of Heart to believe*, and refus'd to hearken to their Report, requiring stronger and more positive Evidence, as strong and as positive Evidence, as the most wary, and most jealous In-
Joh. 20. 25 fidel could demand. *He said unto them, except I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my*

my Hand into his Side, I will not believe. And (ſuch was the Goodneſs of our Bleſſed Saviour) He was pleas'd to indulge all his Scruples, and give him all the Evidence that he deſir'd. *After Eight Days again his Diſciples were within, and Thomas was with them. Then came Jeſus, the Doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you.* And he immediately applied himſelf to the unbelieving Diſciple, and *ſaid to Thomas, reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thruſt it into my Side: And be not Faithleſs, but Believing.*

This extraordinary Condeſcenſion, and theſe indeniable Proofs of his Reſurrection, entred into the Soul of the cautious Apoſtle, and conſtrain'd him to make an immediate Profeſſion of his Faith: *And Thomas anſwered and ſaid unto him, My Lord and my God.* *John* 20. 26, 27, 28.

The Works of Deceit are *Works of Darkneſs*; They dare not appear in open Day, but lurk in ſecret Places, and ſhun and avoid *the Light.* An Impoſtor cannot ſtand the Teſt of a publick Examination, nor ſuffer his Pretences to be ſifted and tried. But the Bleſſed Jeſus, who was *Truth itſelf*, offer'd Himſelf to the cloſeſt Obſervation, and the ſtricteſt Enquiry. He Convers'd frequently and familiarly with his Diſciples, *He Walked and Reaſon'd with Two of them, Expounded to them in all the Scriptures, the Things concerning Himſelf*; and ſhew'd, that every Type and Prophecy was punctually anſwer'd by a ſuitable Event. *He ſate at Meat with them,* as he had done before his Death, *and took Bread and Bleſſed it, and brake, and gave it to them.* *Luke* 24. 26. 30.

And when *he ſtood in the midſt of them* All, *and they were Terrified and Affrighted, and ſuppos'd that*

they

they had ſeen a Spirit; He ſaid unto them, Why ar
ye Troubled, and why do Thoughts ariſe in your Heart
Behold my Hands and my Feet, that it is I my ſelf
Luke 24. 36,37,38, 39, 40. *handle me and ſee, for a Spirit hath not Fleſh an*
Bones, as you ſee me have. And when he had thu
ſpoken, he ſhew'd them his Hands and his Feet.

Thus when *Joſeph ſaid unto his Brethren, I a*
Joſeph. Doth my Father yet Live? And his Bre
thren could not Anſwer him, for they were Trouble
at his Preſence; he ſaid unto them, come near to m
I pray you, and they came near; and he ſaid I am Jo
ſeph your Brother, whom you ſold into Egypt. A
Gen. 45. 3, 4, 12. *Behold your Eyes See, and the Eyes of my Brother Ben*
jamin, that it is my Mouth that ſpeaketh to you.

But what need we any farther Witneſſes? Th
Certainty of Chriſt's Reſurrection is ſufficient
prov'd. *The time would fail me* to ſpeak of all t
infallible Proofs, by which he ſhew'd himſelf alive a
ter his Paſſion: Let it ſuffice to ſay, that afte
theſe and many other Times of his Appearing
1 Cor. 15. 6 his choſen Diſciples, *He was ſeen of above Fi*
Hundred Brethren at once: And we cannot imagin
that All ſhould be Deceiv'd, or that All ſhou
conſpire to Deceive, when there was no Proſpe
of Advantage to entice and corrupt Them, n
Expectation of any Thing, but Diſgrace, an
Tortures and Death.

Fear not therefore: the Crucified Jeſus is ce
tainly the True God, *the Firſt and the Laſt;*
Liveth though he were Dead, and behold he is Ali
for evermore, Amen: which brings me to conſide

Thirdly, The Eternal Continuance of his Li
after Death.

To fulfill the gracious Purpoſes of infinite Goo
neſs, He vouchſafed to Die: But tho' he ſubmi
Acts 2. 24. ted to *the Pains of Death*, yet *it was not poſſible th*
he ſhould be holden of it.

He was not only capable of Riſing again, but he was incapable of laying bound in the Grave. Tho' *his Soul* went down *into Hell*, yet it was *not left* in that accurſed Place. Even there *the Hand of God led*, and conducted *the Son of Man, and his Right-hand upheld him, that he ſhould not be Mov'd*; and though *his Fleſh* was committed to the Grave, *yet it ſaw no Corruption*, neither did the Worm come enear, to hurt it.

It was enough that he ſatisfied the Law of Death, and took the Puniſhment of Tranſgreſſors upon him. This indeed he bore in ſome Meaſure, when he entred into this mortal Life; For the very Entrance into it, is an Approach towards Death; And it may not improperly be ſaid, that *we Die Daily*, and in the midſt of Life, we are in Death.

But our Victorious Saviour has overcome all the Evils of Life, and all *the Terrors of Death*: He paſſes no more through the Labours and Conflicts of this miſerable World: He walks no more on the Borders of the Grave: But he lives with him who *is the Well of Life*, in that bleſſed Place, into which no Sin, nor Miſery, nor Death can enter.

The King of Terrors had no Power over him, but what was given by Himſelf: The Arrows of Death could not have prevail'd againſt him, had it not been his good Pleaſure to be ſmitten and die. But tho' he withheld his divine Power for a Time, that he might yield to a Separation of his Soul from his Body, yet he ſoon reſum'd his Strength, and ſubdued his Enemy, even when he ſeem'd to have gotten *the Dominion over him.*

As his human Soul was reunited to his Body, at his Reſurrection, ſo his Manhood was united

to

to God for ever. And as he ſuffer'd in our Na
ture, ſo he dignified it by taking it up into Hea
ven, and raiſing it from the Grave, to Reig
with him in everlaſting Glory.

This is Matter of unſpeakable Comfort to u
and gives us a delightful Earneſt, a certain Pledg
of our Reſurrection to *Life and Immortality*; whic
is confirm'd to us by his Abſolute Power over He
and the Grave. *For he who is the Firſt and th
Laſt, who Liveth and was Dead, and who is Aliv
for evermore, has the Keys of Hell and of Death.*

This was the Effect and Reward of his Victo
ry. To *have the Keys of Hell and of Death*, ſig
nifies the Power that is veſted in him, to Gover
and Controul them, and ſhut or open *their Gate*
at his Pleaſure.

Having reſcued himſelf from the Jaws of th
Enemy, *he has alſo broken the Yoke of our Burthen
and the Rod of our Oppreſſor.* The ſame Almight
Iſa. 42. 7. Arm, that rais'd him from the Grave, *will al
bring out the Priſoners from the Priſon, and them tha
ſit in Darkneſs out of the Priſon-Houſe.* With wha
Aſſurance and Exultation does he foretell the
Deliverance! *I will Ranſom them from the Power
of the Grave, I will Redeem them from Death:*
Hoſ. 13. 14 *Death, I will be thy Plagues, O Grave I will be th
Deſtruction.*

And our mighty Deliverer has fulfill'd hi
Threatnings, and *deſtroy'd till he has made an end
Thy Right-hand, O Lord, is become glorious in Powe
Exod.* 15. 6, 7. *Thy Right-hand, O Lord, hath daſh'd in Pieces th
Enemy: In the greatneſs of thine Excellency, thou ha
overthrown them that roſe up againſt us.* To the
alone *the Praiſe* is to be Aſcrib'd, but to us th
Advantage extends. For thou wert pleas'd t
fight our Battles, and conquer in our Behalf: an

as by Dying thou didſt Condeſcend to bear our common Puniſhment, ſo by Riſing again, thou didſt obtain our general Deliverance.

Chriſt is our Head, and ſo near is our Relation to him, that we are *Members of his Body*. And when our *Head rejoic'd* and triumph'd, all *the Members rejoic'd in him*.

Chriſt was the Firſt-fruits; and he preſented himſelf an acceptable Offering to God, that we alſo *in our Order* may Appear before him. And as when *the Trees ſhoot forth, we ſee and know the Summer is now nigh at Hand*, ſo when *Chriſt the Firſt-fruits Aroſe*, we could not but know that *the Harveſt* was approaching, and *they that were Chriſt's* ſhould *Ariſe at his Coming*.

By *Dying*, he paid down the Price of our Redemption, and by his *Reſurrection*, he ſhew'd that That infinite Price was accepted. We are now entirely His, not only our Immortal *Souls, that return to God that gave them*, but alſo our vile Bodies that fall to the Ground: and no Violence can withhold them from him; whenſoever he claims his Right, even *Death and Hell* muſt make immediate Reſtitution.

He has not only prov'd the Poſſibility, but the Certainty of our Reſurrection, ſince He engag'd his ſacred Promiſe for it, and Ratified that Promiſe by his own Reſurrection. How incredible ſoever this Article of Faith might ſeem, yet it was never juſtly thought Incredible; ſince it is certainly as eaſy to reunite the Soul to the Body, as to unite them in their Firſt Eſtate. And He that *Breath'd into Man the Breath of Life*, may Reſtore the Life that He has Taken away.

But it is no longer a Queſtion, whether it is poſſible, Since he has given ſo remarkable an Inſtance

ſtance of it: And He that Rais'd up One, can with the ſame Power Raiſe up every One, at the Laſt Day.

Though He is gone up on High with his Crucified Body, and is ſeated in the Fulneſs of Bliſs and Glory, yet He is not forgetful of his other Body, the Church, nor regardleſs of his Members that ſuffer upon Earth. But he ſays of This Body, as well as of the other, *Deſtroy this Temple*, *and* after a few Days, *I will Raiſe it up*. While his Faithful Servants continue in the Grave He eſteems them, *as Bone of his Bone, and Fleſh of his Fleſh*, and bears ſo tender a Compaſſion towards them, that he is almoſt in a State of Divorce, and Separation, 'till They are Reſtor'd to him, *that where He is, They may be alſo.* Though *they are gather'd together, as Priſoners are gather'd in the Pit, and are ſhut up in the Priſon, yet,* at his
Iſ. 24. 22. appointed Time, *He will viſit them.*

Their Enemies may inſult over them ſaying, *They are Dead, they ſhall not Live; They are Deceas'd, They ſhall not Riſe.* But notwithſtanding their vain Preſumption, *the dead Men ſhall live*
Iſ. 26. 14. *Awake and Sing ye that dwell in the Duſt, for the*
19. *Earth ſhall caſt out the dead.*

As *Pharaoh's Daughter deliver'd* the Infant *Moſes*
Exod. 2. 9. *to his own Mother*, with that Affectionate Charge *Take this Child and Nurſe it for me*, ſo our Redeemer commits the Sons of Men, to the Care of their cõmon Mother the Earth; and he will expect a Faithful Account of her great Truſt, at the Day of his Appearing.

Though the whole Earth ſhall become a Sepulchre, and be over-ſpread with the Graves of her Children, and every Place ſhall be *full of Death:* yet even in this Senſe, *The Earth is the*

Lord's

Lords, and the Fulneſs thereof; and whenſoever he calls for *his Jewels*, he will not ſuffer ought of his precious Stores to be diminiſh'd.

The Grave is but an Inward Chamber, whither *the weary* retire to refreſh themſelves, and wait till *the Bridegroom cometh*. There they *ſhake off the duſt*, and lay aſide *the Garments of Corruption*, that they may *put on glorious Apparel*, and go forth *as a Bride beautifully Adorn'd*, *to ſit down at the Marriage-Feaſt of the Lamb*.

Our Fleſh therefore Reſts in Hope, and our Bodies are Sown with a chearful Expectation of Springing up again, and being *Quicken'd* to Eternal Life. And ſince, like all other *Grain*, *they cannot be quicken'd except they die*; and they muſt firſt *be Sown in Corruption*, before they can be *Rais'd in Incorruption*; This takes away the Terrors of Death, and Repreſents our once formidable Enemy, under a more pleaſing Appearance. The End of our Mortal Life, is but the Beginning of Immortality; and we paſs through the Gate of the Grave to *the Everlaſting Doors of Heaven*.

Our Bodies, how frail ſoever they are, are yet with pain and difficulty diſſolv'd; and we ſtruggle with irkſom, tedious Agonies, before our Earthly Building can be deſtroy'd. But we ſhall return to Life *in a Moment*, *in the twinkling of an Eye*, and be made whole by the Powerful *Word of God*. *He Speaks the Word, and we are made again: He Commands, and we are created.* The Principles of Life will animate our Scattered Aſhes; *our Fleſh* that waſted away will *come again*, *and cover our dry Bones*; our Bands and Sinews will *gird us about with Strength*; and the Lord of Hoſt ſhall with Pleaſure behold his *exceeding great Army*, an Innumerable Multitude *that were dead, but are alive again, and live for evermore.* Let

Let us therefore, my beloved Brethren, hol
faſt our Faith in Chriſt; and, Let not the Subtlet
of Evil Men, undermine the foundation of ou
Hopes. Let us fix our Confidence in him, an
ever depend upon that Almighty Being, who
the Firſt and the Laſt. Let the dawning of th
Day, bring to our Remembrance, the Mornin
of the Reſurrection; and, Let not the Darkne
of the Night make us afraid; for He is *a Lig*
ariſing in the Darkneſs; and He that daily bring
eth us back from Sleep, the Shadow of Deat
will aſſuredly *bring us back again from the Land whe*
all things are Forgotten. Let us diligently obſerve *th*
Morning-Star, and follow *the Path of his ſhini*
Light, till we come to the glorious Place of *his Re*

Let us no longer bury our ſelves in this Worl
nor delight to dwell in Corruption, but raiſe ou
Minds aloft, and *ſet our Affections on Things above. W*
ſtand we gazing here upon vain and ſenſual Objects
Let us *Turn away our Eyes from beholding Vanity*, an
Look up Stedfaſtly into Heaven; for there *our Redeem*
Liveth, and there is the End of our Hopes. Let
bear the Loſſes and Diſappointments of Life with P
tience, and ſubmit, even to the Loſs of our Friend
with an humble Reſignation; ſince we have ſtill
faithful Friend that Liveth for ever, and is able
make us an abundant Recompence for all our Su
ferings. Let us improve our fleeting Time
thinking of Eternity, and render Death Famili
to us by continually Preparing for it. Let us co
ſider the worſt that he can do unto us, as no mo
than the feeble Efforts of his broken Strength; a
whenſoever we remember our Saviour's Conque
Let us *comfort our ſelves with theſe Words*, th
the Bitterneſs of Death is paſt, and even This
laſt Enemy is ſwallowed up in Victory.

Th

The Heinous Guilt of Lying to the Holy Ghost.

A

SERMON

Preach'd Before the

University of Oxford,

At St. MARY's.

ACTS V. 3, 4.

But Peter said, Ananias, Why hath Satan filled thy Heart to Lie to the Holy Ghost, and to keep back Part of the Price of the Land? Whilst it remain'd, was it not thine own, and after it was sold, was it not in thine own Power? Why hast Thou Conceiv'd this thing in thine Heart? Thou hast not Lied unto Men, but unto God.

WHEN our Crucified Saviour *went up on High, and led Captivity Captive, he receiv'd Gifts for Men, even for his Enemies, that Lord God might dwell among them.* Psal. 68. 18.

And he manifeſted the Fulneſs of his Powe by ſhedding his Bleſſings upon this lower Worl and ſending down his Holy Spirit to diſpenſe th Riches of his Grace.

His choſen Diſciples and Followers were e pecting *This Conſolation, and Aſſembled with o Accord in one Place, waiting for the Promiſe of t Father: and lo! Juddenly there came a Sound fro Heaven, as of a Ruſhing Mighty Wind, and it fil* Acts 2. 1, 2, 3, 4. *all the Houſe where they were ſitting. And there a pear'd unto them Cloven Tongues, like as of Fire, a it ſate upon each of them, and they were all fil with the Holy Ghoſt, and began to ſpeak with oth Tongues, as the Spirit gave them utterance.*

Thus did the bleſſed Jeſus *baptize* his Apoſtl Mat. 3. 11. *with the Holy Ghoſt, and with Fire:* Thus *the Lo gave the Word, and great was the Company of t* Pſal. 68. *Preachers. Kings with their Armies did flee, a were diſcomfited* by the mighty Force of the Goſp and Kingdoms were daily brought into Subjecti to Chriſt. *A little one became a Thouſand, and* Iſa. 60. 22. *ſmall one a ſtrong Nation.* And the Church God, though for a time *it ſuffer'd hard* Bondag yet at length, it appear'd *beautiful, as the Wi of a Dove, that is cover'd with Silver Wings, a her Feathers like Gold.*

When the ſaving Knowledge of Chriſt dropp from the Lips of the Diſciples, it preſently ma many Proſelytes to the Faith, and turn'd t Hearts even of them that had *Crucified the Lo of Life. The ſacred Fire that reſted upon the Apoſt Heads,* deſcended alſo upon Multitudes of Peop and *the Glory of the Lord cover'd the whole Congreg tion.* They Flock'd continually to the Laver Regeneration, and earneſtly deſired to recei the ineſtimable Benefits of Baptiſm. And as ſoo

s they were Admitted into the Church, their ffections were enlarg'd towards each other; and the whole Multitude were united to one ead, ſo they became as it were *one Heart and e Soul.*

The Diſtinctions of Property and Private tereſt were forgo n, and all their Thoughts et together to romote the common Cauſe of hriſtianity. *N ther was there any among them at Lack'd: or as many as were Poſſeſſors of Lands Houſes, Sold them, and brought the Prices of the hings that were Sold, and laid them down at the poſtles Feet; and diſtribution was made unto every an according as he had need.* Acts 4.34, 35.

But amongſt Thoſe that were mov'd by the pirit of Love and Charity, and acted under the nfluence of the Holy Ghoſt, *There was a certain an nam'd Ananias, and Sapphira his Wife,* who retended to obey his ſacred Dictates, and there- re *Sold a Poſſeſſion, but kept back Part of the Price, is Wife alſo being Privy to it, and brought a certain art and laid it at the Apoſtles Feet.*

And St. *Peter* diſcerning their Treacherous revarication, ſeverely rebuk'd them for making ſordid Reſerve, and yet Pretending to Devote he Whole to the Service of God. *And he ſaid, nanias, why hath Satan fill'd thine Heart to Lie to e Holy Ghoſt, and to keep back Part of the Price of e Land? Whilſt it remain'd, was it not thine own, nd after it was ſold, was it not in thine own Power? Why haſt thou conceiv'd this thing in thine Heart? hou haſt not Lied unto Men, but unto God.* Act 5.1,2, 3, 4.

This ſevere Rebuke, and the dreadful Ven- eance that immediately purſued *Ananias* and *Sapphira*, Lead us to enquire into the Nature nd Circumſtances of their Crime, and the

Dignity of the Perſon againſt whom it was committed.

And we may eaſily obſerve the following Particulars:

Firſt, That *Satan fill'd their Hearts* with a wicked Imagination, and tempted them to contrive the Methods of Deceiving.

Secondly, That by his Inſtigation they were Guilty of a wilful, deliberate Lie, by which they endeavour'd to Palliate and Conceal their Fraud.

Thirdly, That they *Lied unto the Holy Ghoſt*, and attempted to deceive and impoſe upon Him. And,

Laſtly, That in ſo doing, *They did not Lie unto Men, but unto God.*

And, *Firſt*, that *Satan fill'd their Hearts* with a wicked Imagination, and tempted them to contrive the Methods of Deceiving.

As the Holy Spirit inclines us to think and do always ſuch things as be Rightful, ſo there is an evil Spirit continually ready to raiſe wicked Thoughts in our Hearts, and offer Motives and Provocations to Sin. He is juſtly diſtinguiſh'd by the Name of *the Great Deceiver*, and *the Father of Lies*: and he delights to exerciſe his pernicious Abilities, in framing baſe and ſubtle Deſigns, and encouraging us to take a ſinful Complacency in the dark and intricate Practices of Deceit. It was he that entic'd *Gehazi the Servant of Eliſha* 2 *Kin.* 5. 22 to defraud *Naaman the Syrian*, by a ſpecious Lie, and obtain a Preſent from him by abuſing his Maſter's Name.

And

And it was He that corrupted the Intention of *Ananias* and *Sapphira*, and flattered them with Hopes of blinding the Eyes of the Apoſtles, and concealing their Guilt, even from the ſearching Spirit of God.

He maintains his Kingdom in this World, by ſpreading a Deluſion over it, and he gains a multitude of Proſelytes, by making them believe and *love a Lie.*

This ſhould render us aſham'd of thoſe vile Artifices that are entirely deriv'd from him, and bear the plaineſt Reſemblance of their accurſed Author. And when we are pleas'd with the Thoughts of ſupplanting and beguiling our innocent Brother, we ſhould preſently conſider, that *Satan has fill'd our Hearts* with this wicked Contrivance; and ſhould *caſt out the evil Spirit* with Indignation and Abhorrence. We ſhould not admire our ſelves for our ſhrewd and dextrous Management, in impoſing upon the Credulous and Unwary; nor vainly ſay, with our own Policy and Cunning have we done this Work; but mortify our proud Conceit, by remembring that *Satan ſtood at our Right-hand*, and firſt conceiv'd the artful Scheme, and brought it to its admir'd Perfection. If Diſſimulation be Wiſdom, *the Prince of Darkneſs is* certainly *Wiſer than the Children of Light.* He is thoroughly acquainted with ſuch Knowledge, and is a perfect Maſter of all the Depths of Iniquity. And every prevaricating Villain is train'd up by him, in the School of Wickedneſs: And we may reprove him in the Words of St. *Paul* to *Elymas the Sorcerer*, *O full of all Subtlety and all Miſchief, Thou Child of the Devil, Thou Enemy of all Righteouſneſs, wilt thou not ceaſe to pervert the right Ways of the Lord?* Acts 13. 10

The Tempter labours to render us like himſelf, and *Rejoices, as one that findeth great Spoil* when the evil Work proſpers in his Hand; as did in the caſe of *Ananias* and *Sapphira*: for,

Secondly, By his Inſtigation they were Guil of a Wilful, Deliberate Lie, by which the endeavour'd to Palliate and Conceal the Fraud.

We may ſuppoſe them to have been inclin'd firſt, to make an unreſerv'd Offer of *the wh Price of their Land*: But the Devil finding a cov tous Principle remaining within them, cloſe applied himſelf to them, and drew them bac from their firſt Inclination. He perſwaded the to Act by more cautious Meaſures, and lay u a Part of their Wealth againſt the Day Neceſſity. But leſt they ſhould loſe the Prai that would follow their Bounty, he adviſ'd the to cover their Deſign with a crafty Diſguiſe and to pretend to give up the Whole, while the warily *kept back a Part.*

Both of them being engag'd in this Iniquit and jointly reſolving to carry on the Cheat; *An nias brought a certain Part, and laid it at t Apoſtles Feet.*

And St. *Peter* ſharply expoſtulated with him for ſuffering the Devil to take Poſſeſſion of h Heart, and cheriſhing ſo baſe a Conception. H ſhew'd him the Heinouſneſs of the Sin, whi was attended with this Aggravation, that it w without Occaſion or Excuſe. For *God, who love a chearful Giver*, did not compel him to ſell h Land at all, nor to bring the Price of it, aft it was Sold. This proceeded from his own Wil

and

and therefore whatever he gave, he ſhould have given with a ſincere and honeſt Mind. But he blaſted his Gift, by an Intention to Deceive, and corrupted his Offering, by a treacherous Reſerve.

The Apoſtle had ſcarcely finiſh'd his Reproof, when immediate Vengeance ſurpriz'd the preſumptuous Offender, and *the King of Terrors came upon him, like an armed Man.*

And within the Space of three Hours Sapphira, not knowing what was done, came in; and Peter anſwered unto her, tell me whether ye ſold the Land for ſo much, and ſhe ſaid, yea, for ſo much: by which She repeated and doubled the Lie, which *Ananias* had told. Upon which St. *Peter ſaid unto her, how is it, that ye have agreed together to tempt the Spirit of the Lord? Behold the Feet of them which have buried thy Husband, are at the Door, and ſhall carry thee out. Then fell She down ſtraightway at his Feet, and yielded up the Ghoſt.* Acts 5. 7, 8, 9, 10.

Thus were they jointly engag'd in the Sin, and they were not divided in the Puniſhment, which was inflicted upon them, becauſe,

Thirdly, *They Lied unto the Holy Ghoſt*, and attempted to Deceive and Impoſe upon him.

The Spirit of God had made a wonderful Manifeſtation of his Preſence, and every one ſaw and heard, that *the Gift of the Holy Ghoſt* was ſhed abundantly upon the Followers of Chriſt. The Apoſtles acted by his immediate Guidance and Direction, and the whole Body of Chriſtians was animated by him. He put into their Minds good Deſires; and by his continual Help they brought the ſame to good Effect. They thought and ſpake and liv'd, as they were mov'd by him,

and in all Things obey'd his pious Dictates and Perſwaſions. And *Ananias* and *Sapphira* alſo ſeem'd to be mov'd by the Impulſe of the Holy Spirit, and to concur with the charitable Diſpoſition of the other Diſciples.

But yet they were ſo wicked, as to Imagine, that they might Deceive him, though he was preſent with all their Thoughts; and preſum'd ſo far, as to *Tempt him* with an outward Show, while they cover'd their inward Deſign.

If the Apoſtles had been directed only by their own Diſcernment, and *ſeen* only, *as Man ſeeth*, they might perhaps have been deluded by falſe Appearances, and have accepted the imperfect Offering without perceiving the ſecret Corruption. But the Holy Ghoſt was with the Apoſtles *to lead them into all Truth*, and take off the Maſque of Falſehood and Error. And *this Searcher of the Heart* was Privy to the Guilty Purpoſes of *Ananias* and *Sapphira*, and *ſaw their Thoughts afar off*, even from their firſt Inclination to Deceive, till they had cloſely Combin'd and *caſt their Heads together with one conſent, and were Confederate againſt him.*

And He accus'd them by the Mouth of St. *Peter*, and diſdain'd to accept the polluted Sacrifice, that was offer'd with *lying Lips, and a deceitful Tongue.*

Vain, Miſtaken Wretches! How could you preſume to Hope, that your ſinful Contrivances could lie hid from Him, who numbers all our Thoughts, *who knoweth every Word in our Tongue*, and who gave his Apoſtles the Power of Preaching in all the Languages of the World? Could you *ſpeak wickedly to God*, and *talk deceitfully* to Him? *Was it Good that he ſhould ſearch you out? or as one Man mocketh another*, did you imagine, you could *mock him? ſhould not his Excellency have made*

made you afraid, and his dread have fallen upon you? For, Laſtly, *By Lying to the Holy Ghoſt, you did not Lie unto Men, but unto God.* Job 13.

This Bleſſed Spirit proceeded from the Father and the Son, and was from all Eternity of the ſame Nature and Eſſence with them.

When *Jeſus the High-prieſt of our Profeſſion*, was going to make continual Interceſſion for us at the Throne of God, he alleviated the Sorrow of his Diſciples, at his Departure, with this gracious Promiſe, *I will Pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever. Even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and ſhall be in you. And the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all Things, and guide you into all Truth.* John 14. 16.

No one but God himſelf could perform this mighty Work, and ſhed this glorious Light upon the Hearts of Men. Therefore the Attributes of God were aſcrib'd to him, and he was diſtinguiſh'd by the ſacred Character of *the Spirit of Counſel, of Judgment, of Knowledge, of Wiſdom, of Underſtanding, of Truth, and of Power.*

In vain then did *Ananias* and *Sapphira* endeavour to conceal the Myſtery of their Iniquity, from that All-ſeeing Spirit, by whom *God hath reveal'd even thoſe Things that Eye hath not ſeen, nor Ear heard, neither have they entred into the Heart of Man to conceive: for the Spirit ſearcheth all Things, even the deep Things of God.* 1 Cor. 2. 9, 10

As the Spirit of Man, is Man himſelf, ſo the Spirit of God, is God himſelf. We may learn this from the Compariſon which was made by St. Paul. *What Man* (ſays he) *knoweth the Things of*

a

1 Cor. 2. 11. *a Man, ſave the Spirit of a Man which is in him? even ſo the Things of God, knoweth no Man, but the Spirit of God.*

Becauſe this divine Perſon vouchſafes to *dwell in*

1 Cor. 3. 16. *in us, our Body* is call'd *the Temple of the Holy Ghoſt, and the Temple of the Living God.*

The Scriptures are ſaid to have been given by *Divine Inſpiration*, becauſe they were given by him. And *the Prophecy came not in Old Time, by the Will of Man; but holy Men of God ſpake, as they were*

2 Pet. 1. 21. *mov'd by the Holy Ghoſt.*

Therefore St. *Paul* juſtly rebuk'd the ſtubborn Infidelity of the Jews with that ſevere Reflection: *Well ſpake the Holy Ghoſt by Iſaias the Prophet unto our Fathers, ſaying, hearing ye ſhall hear, and ſhall not underſtand, and ſeeing ye ſhall ſee, and not perceive. For the Heart of this People is wax'd groſs, and their Ears are dull of hearing, and their Eyes have they clos'd, leſt they ſhould ſee with their Eyes*

Acts 28. 25, 26, 27. *and hear with their Ears, and underſtand with their Hearts, and ſhould be converted, and I ſhould heal them.*

It was this righteous Spirit that *was griev'd in the Days of Noah, becauſe the wickedneſs of Man was great in the Earth, and every imagination of the Thoughts of his Heart was only evil continually.* And he Preach'd by the Voice of *Noah*, to a wicked and unrelenting People, till they had wearied his

Gen. 6. Patience and Long-ſuffering, and the Lord was conſtrain'd to ſay, *My Spirit ſhall not always ſtrive with Man.*

It is the Holy Ghoſt that ſays, *to Day, if you will hear his Voice, harden not your Hearts as in the Provocation, in the Day of Temptation in the Wilder-*

Pſ. 95. 8, 9. *neſs, when your Fathers Tempted me and Prov'd me and ſaw my Works forty Years.*

He. 3. 7, 8, 9 *He ſaid, ſurely they are my People, Children that*

will not Lie, ſo he was their Saviour. But they rebell'd and vexed his holy Spirit, therefore he was turn'd to be their Enemy, and Fought againſt them. Iſ. 63. 8. 10

Wherefore St. *Stephen* fixes this ungrateful Character upon the *Stiff-neck'd Jews, Ye do always Reſiſt the Holy Ghoſt, as your Fathers did, ſo do ye.* Acts 7. 51.

And *the ſame Spirit* that *ſpake in times paſt by the Prophets*, is now Preſent with every Member of the Chriſtian Church, to enlighten their Minds, to remove their Doubts, to give them faithful Counſel and Advice, to Perſwade and Reprove, to Exhort and Comfort them.

And this alone would be ſufficient, were there no other Argument to prove his Divinity. For he is every where Preſent, which is certainly a peculiar Perfection of the divine Nature.

Let it not be objected, that the Devil is always at Hand, and is Preſent in a Thouſand Places, to ſow the Seeds of Iniquity over the Face of the Earth. For *his Name is Legion*, and there is an innumerable Multitude always engag'd in the ſame pernicious Deſigns, and *running to and fro*, to accompliſh the Will of *the great Deſtroyer*. But the Holy Ghoſt is but *one Spirit*, and *that one Spirit fills the Heavens and the Earth* with his Preſence, and guards and aſſiſts his Church whereſoever Diſpers'd, and watches over the Thoughts of every ſincere Believer, *from the King that ſits on his Throne, to the Captive that lies in the Dungeon.*

And he is alſo an Obſerver of all the Sons of Wickedneſs, and a Joint-Witneſs with their own Conſcience, to accuſe them for *every evil Thought, Word and Work.*

It exceeds the Power of the Wiſeſt of Men, to ſurvey the Heart of but one Man, and take an exact Notice of every thing that is conceiv'd in his

his Breaſt. And it infinitely more exceeds any human Power to look into the Hearts of all the Children of Men, and write down a ſtrict Account of all the Secrets that lie in *that great Deep*. Therefore whoſoever is endued with this Perfection, is certainly the True God.

Every good Man has the Holy Spirit for his conſtant Companion, his faithful Guide, and his familiar Friend. He is equally near to every one that qualifies himſelf for his Friendſhip, even as near to him, as his own Soul, and more intimately acquainted with him, than he is with the hidden Purpoſes of his own Breaſt. He cannot be confin'd to any Temple: every pious Heart is *the Habitation of his Glory*; and when he enters into it, he ſpeaks the Words of Comfort to it, *here will I dwell, for I have a Delight therein.*

No lurking Vice can eſcape his watchful Obſervation: He cannot be deceiv'd by that Deluſion which paſſes upon our Hearts, nor by *that cunning Craftineſs* by which even our own Hearts deceive us.

No one but *the Father of Spirits* can work ſo Secretly, and yet ſo Powerfully upon us, as this Almighty Spirit works by his mild, perſwaſive Influence. He ſurprizes us with good Thoughts, when we know not from whence they riſe; and his Operations are like *the Wind that bloweth where it Liſteth, and we hear the Sound thereof, but know not from whence it cometh, nor whither it goeth.*

John 3. 8.

He obſerves the Bent and Inclination of our Minds, and ſows the Seeds of Virtue, when we are beſt diſpos'd to receive them. He nurſes our tender Diſpoſitions with an affectionate Care, and gives them a daily Supply of Strength and Nouriſhment, till they are ripen'd and grown into a con-

confirm'd and ſettled Habit. He ſeconds the Perſwaſions of our Conſcience, and enforces all its Reproofs, attending us in our cloſeſt Privacy, and freely converſing with us, when we ſeem to be Communing only with our Selves, and retire from every thing, but from our own Thoughts. He is acquainted with our inmoſt Deſires, and offers up Petitions for us: and when through our Blindneſs we cannot, or through our Unworthineſs we dare not Ask, He makes importunate *Interceſſions for us, with Groanings that cannot be utter'd.* Rom. 8. 26.

And he vouchſafes his Preſence in the ſame manner to every one, that is willing to obey his Holy Admonitions: And he purſues even thoſe that fly from him, and intreats them to hearken, and return to their faithful Friend.

His aſſiduous Attendance upon one of us, does not render him leſs Preſent to Another; for he fills the Hearts of all Men, as if they were but *One Heart, and One Soul.*

Therefore we may conclude that as the Father is God, and the Son is God, ſo alſo the Holy Ghoſt is God.

Thus have I trac'd the Sin of *Ananias* and *Sapphira*, from Satan that tempted them to it, and ſhewn wherein it conſiſted, and againſt whom it was committed, even againſt the Holy Ghoſt; and have (I hope) ſufficiently prov'd, that *by Lying unto him, they Lied unto God.*

And now let us All ſeriouſly Conſider, what may be Learn'd from the Whole. And,

Firſt, We may Learn from hence, how Fooliſh and Dangerous it is, to indulge our ſelves in the Practices of Deceit: How Plauſible ſoever they may appear under the pretended Name of Wiſdom, yet in the Event and Iſſue, they prove to be but Folly.

It

It is a baſe and ungenerous Proceeding, to Deceive and Impoſe upon our Brother; and tho' the Scheme be artfully wrought, and the Contrivance laid with the moſt exquiſite Wit and Cunning, yet it ſeldom holds out to the End without being diſcover'd: and the fatal Diſcovery breaks the Snare, and expoſes the Villany with which it was prepar'd.

We are under the Obſervation of a jealous World, and a Multitude of Eyes are always Looking ſtedfaſtly upon us: and it is highly probable that they will diſcern our ſecret Iniquity, and pry into the Hiding-places of our ſordid Deſigns.

And if it is abſurd to attempt to deceive the World; it is yet more abſurd, to endeavour to delude our own Conſciences, and bring groſs Darkneſs upon them. For if we ſucceed in this unnatural Endeavour, we ſhall only render our ſelves Inſenſible of our Danger and Miſery, and fall unawares into ſpeedy Deſtruction. But it is hardly poſſible to maintain the Cheat, and entirely cover our Minds with the pernicious Deluſion. The Miſt will ſometimes be ſcattered away; The Light will ſometimes break in upon us. Our Conſcience will ſhake off the Slumber which we have caſt upon it, and will awake to Upbraid and Torment us.

But if our Conſcience could be perfectly ignorant of our Sin, and continually regardleſs of itſelf, yet there is an Holy Spirit that *will neither Slumber nor Sleep*, whoſe watchful Eyes are ever over us, and whoſe Knowledge and Wiſdom are Infinite. We ſhould remember this All-ſeeing Witneſs, when we are going to *encourage our ſelves in Miſchief, and Conſider how we may lay Snares, and ſay*

ſay, that no Man ſhall ſee us. When *we imagine Wickedneſs and practice it, which we intend to keep ſecret among our ſelves, every Man in the deep of his Heart*; we ſhould call to Mind that terrible Vengeance which ſmote *Ananias* and *Sapphira*; and aſſure our ſelves, that the God of Truth and Faithfulneſs *will ſuddenly ſhoot at us alſo with a ſwift Arrow*, and overtake us in the midſt of our Sins.

And when we have found out *a Place which no one knoweth, and which the Eye of Man hath never ſeen*, and are juſt ready to bring forth the Sin of our Boſom, and to take our Fill of unlawful Pleaſures; becauſe *it is hid from the Eyes of all Living*, and kept cloſe even from the ſharpeſt Enquiry, we ſhould reſtrain our Wickedneſs by recollecting this ſtartling Truth, *Surely the Lord is in this Place, and we know it not!* For whereſoever we are, *the Eyes of the holy Spirit are upon the Ways of Man, and he ſeeth all his Goings. There is no Darkneſs nor Shadow of Death, where the Workers of Iniquity may hide themſelves.* Job 34. 21, 22.

How Fruitleſs are our Endeavours to cover our Sins from thee, *O Lord, for thou haſt ſearch'd us out, and known us; Thou knoweſt our Down-ſitting, and our Up-riſing; Thou underſtandeſt our Thoughts long before: Thou art about our Path and about our Bed, and ſpieſt out all our Ways. Whither ſhall we go from thee, O holy Spirit, Whither ſhall we fly from thy Preſence? If we aſcend up into Heaven, thou art there, If we make our Bed in Hell, Behold thou art there. If we take the Wings of the Morning, and dwell in the uttermoſt parts of the Sea; even there ſhall thy Hand lead us, and thy Right-hand ſhall hold us. If we ſay, ſurely the Darkneſs ſhall cover us, even the Night ſhall be Light about us: yea, the Darkneſs hideth not from thee, but the Night ſhineth as the Day: the Darkneſs and the Light are both alike to thee!* Pſal. 139. Se-

Secondly, We ſhould learn to avoid thoſe Sins that moſt nearly reſemble the Sin of *Lying to the Holy Ghoſt*. I might mention many Inſtances of this Kind, but the Time will permit me to inſiſt only on Two or Three Particulars.

The Firſt, is the Sin of bearing Falſe Witneſs, which is Deſtructive to the Property, the Liberty, the Reputation, and the Life of our Neighbour. When we are call'd upon to give our Teſtimony in the Courts of Juſtice, our Country appeals to us in Caſes of the greateſt Moment, and lays an entire Streſs, and a full Dependance upon our Veracity.

And to add the more Authority to our Witneſs, we ſtrengthen and enforce it with the Truth of God. We not only ſuppoſe him to be ordinarily Preſent, but we deſire him to vouchſafe his more eſpecial Preſence. And if we are ſo Preſumptuous as to abuſe this dread Solemnity, and to aſſert a wilful, deliberate Lie, either to gratify our Malice, or to obtain a Reward, we defy the Infinite Knowledge and Power of the Holy Spirit, and ſtrive (as much as in us lies) to make him Partaker of our Falſhood. We inſolently Summon him to be a Joint-Witneſs with us, in Swearing away all that is Dear to our Innocent Brother; and adventurouſly utter *the Words that are cloath'd about with Death*, with a ſcornful Contempt of all the Terrors of his Vengeance.

Surely I need not tell you, that this reſembles *Lying to the Holy Ghoſt*: Surely I need not multiply Words to diſſwade you from committing this great Abomination.

A Second Inſtance of this Kind, is the Sin of thoſe unfaithful Paſtors that corrupt the Word of God

God, and poyſon their Flock with falſe Doctrine. This is an unnatural Abuſe of the ſacred Truſt, that was committed to them by the Spirit of God; and an ungrateful Return to *the Holy Ghoſt, who made them Overſeers of the Church of Chriſt.*

To him they ſolemnly Swore, that they would *feed their Flock with the ſincere Milk of the Word.* How baſe and perfidious are they, if they neglect the Performance of their Vow, and Act in Contradiction to it! and, How much more baſe and perfidious, if they intended to Betray, while they promis'd to be Faithful; and ſubtlely entred into the Miniſtry, with a full purpoſe of corrupting and deſtroying the Church of God!

I ſhall mention yet another Inſtance of the like ſinful Nature, which is the pretending Falſely to the Dictates of the Holy Spirit, and delivering our own vain Inventions, with the Authority of his aweful Name. Such was the Caſe of *thoſe fooliſh Prophets* in the Days of Old, *that Propheſied out of their own Hearts, and follow'd their own Spirit,* and yet boaſted, that they had receiv'd Divine Inſpiration. But God rebuk'd their Blaſphemous Pretences, by the Prophet *Ezekiel*, ſaying, *Have ye not ſeen a vain Viſion, whereas ye ſay, the Lord ſaith it, albeit I have not ſpoken, becauſe ye have ſpoken Vanity, and ſeen Lies: Therefore behold I am againſt you, ſaith the Lord God.* Ezek. 13.

And ſuch alſo there have been in theſe latter Days; evil Men that have Invented the moſt horrid Impieties, and the moſt dangerous Errors, and confidently deliver'd them, as the Immediate Dictates of the Holy Ghoſt.

And our Church and Nation continue to feel the Remains of that Miſery and Deſolation, which were brought upon them, by thoſe Preſumptuous

Wretches, that perform'd every kind of Evil in the Name of the Lord. Their pernicious Doctrines yet ſwarm amongſt us; and their falſe Pretences have brought a laſting Reproach, even upon the true Religion; and inclin'd a Multitude of Libertines, to treat the Goſpel it ſelf, as a Cheat and Impoſture.

But leaving this diſagreeable Subject, we ſhould *Thirdly*, Learn to preſerve the Purity of our Intentions in all Caſes, and eſpecially in the Offices of Religion. For *the holy Spirit is a Diſcerner of the Thoughts and Intents of our Heart*, and by them our Actions will be Juſtify'd or Condemn'd.

The Obſervation of Men can reach no farther than our outward Behaviour, or can gueſs but uncertainly at our inward Sentiments. But the Holy Ghoſt is thoroughly acquainted with the Grounds and Principles of our Actions, and ſees the Spring of every ſecret Motion, and the firſt Kindling of every Inclination that ſtirs within us.

We muſt not therefore perform our Duty with any evil Intention; for that will turn it into Sin, and render it an Abomination in his Sight. We muſt not do it with a mercenary Deſign, to gain the Favour, or avoid the Diſpleaſure of Men, but with a pure and ſincere Deſire, to obtain the Approbation of God. We muſt not *keep back a Part* while we pretend to offer him our whole Heart, nor make a Reſerve of our favourite Sins, while we intreat him to accept of us, as a perfect and unblemiſh'd Sacrifice.

When we go to the Altar, we ſhould ſearch every Corner of our Breaſts, and ſtrictly examine whether we have duly prepar'd our ſelves for the Heavenly Feaſt; and to prevent our being de-

ceiv'

eiv'd in ſo Important an Affair, we muſt put heſe trying Queſtions to our Souls; Are we un-eignedly ſorry for our paſt Sins? Do we firmly olve to forſake them for the time to come? Are e poſſeſs'd with a juſt Senſe of Chriſt's Infinite ercy and Goodneſs? And has his Example pre-il'd with us, to be in perfect Charity with all len?

And becauſe our Saviour has ſo earneſtly in-led upon this, as his beloved Commandment, e muſt be more particularly Careful in this Point, at no remains of Enmity may lurk within us. o this End we muſt frequently repeat theſe ueſtions to our ſelves; Is our Reconciliation ith our offended Brother, True, and Sincere? r is it not only pretended for the ſake of De-ncy and Shew, and barely to Palliate and Skin er the Wound? When we embrac'd him with okens of Friendſhip, were our real Sentiments reeable to thoſe Profeſſions? Are we as ready do Offices of Kindneſs to him, as if he had ever Injur'd us? Do we Forgive him as ſincerely d abſolutely, as we deſire to be Forgiven?

We muſt alſo enquire for what Reaſon we come the Holy Table; Is it to partake of the Ineſti-ble Benefits that God has prepar'd for us? Is to ſhew our Communion with Chriſt our Head, d with all the Members of his Body? Is it to preſs our faithful Affection to that Church, with ich we Communicate, or is it not only to obtain Place of Profit or Honour? Is it not with an In-tion of being falſe to that Church, *at whoſe eaſts we are nouriſh'd?* Do we not occaſionally with her, while we wait for an Opportu-y of *breaking down her Altars, and deſtroying her ophets with the Sword?* Let no ſuch Inſincerity

be ever ſo much as nam'd amongſt us: Let n
ſuch Treachery, ever be charg'd upon us. L
not our Lord ſay of any of us, as of Judas, *he th*
dippeth his Hand with me in the Diſh, the ſame ſh
Betray me.

But let us cleanſe our Hearts, as from ever
other Pollution, ſo particularly from the Guilt
Inſincerity. Let us conſider whoſe *Temples we a*
and prepare for the Reception of that Divine Gue
that deſires to make his Abode with us. Let
not receive him only *as a Gueſt that tarrieth but*
Day; but let us encourage him to ſtay contin
ally with us. *When we go, may he lead us*; *wh*
we ſleep, may he keep us; *and when we awake, m*
he talk with us. For his Commandment is a Lam
and his Law is Light, and his Inſtructions are the W
of Life.

1 AP 57

1793
1723
70 years ago

The ROYAL MARTYR.

A SERMON

Preach'd at

Beeding in *Suſſex*,

January XXX. 1723.

REV. II. 10.

—Be thou Faithful unto Death, and I will give thee a Crown of Life.

JESUS, *the Author and Finiſher of our Faith, for the Joy that was ſet before him, endured the Croſs, deſpiſing the Shame, and is ſet down at the right-hand of the Throne of God.* But tho' he is infinitely more diſtant from us, than the Heavens are from the Earth, yet he looks down from *the Habitation of his Glory* upon his righteous Servants, and ſheds *the Light of his Countenance* upon them, to encourage them to run the ſame painful Race, and tread in his Steps, though they are mark'd with Blood. *Leſt they ſhould be weary and faint in*

their Minds, he preſents a Crown of Immortality to the Eye of their Faith, and ſtretches forth his Arms to receive them into a Share of his Kingdom. This affords an abundance of Conſolation to them that though *they Die Daily*, yet *their Redeemer liveth*; tho' they endure *temporal* Miſery, yet their Head enjoys *eternal* Happineſs; tho' they are cover'd with Scorn and Contempt, yet he reigns in the Fulneſs of Majeſty; and he will not be unmindful of their wretched Condition, but as he has permitted them to partake of *his Bitter Cup*, he will alſo in due Time make them Partakers of his Reward, and as *they ſuffer with him, they ſhall alſo reign with him in Glory.*

He vouchſafed to give this Conſolation to the *Church of Smyrna. Theſe things ſaith the Firſt and the Laſt, which was dead and is alive; I know thy Works, and thy Tribulation and Poverty, (but thou art Rich,) and I know the Blaſphemy of them which ſay, they are Jews, and are not, but are the Synagogue of Satan. Fear none of thoſe things which thou ſhalt ſuffer: Behold the Devil ſhall caſt ſome of you into Priſon, that ye may be tried; and ye ſhall have Tribulation ten Days: Be thou Faithful unto Death and I will give thee a Crown of Life.*

Rev. 2. 8, 9, 10.

The glorious Character of thoſe Chriſtian Heroes, that have follow'd *the Captain of Salvation* even unto Death; and the Bleſſed State which they enjoy, as a Recompence for their Fidelity were thus deſcribed to St. *John* by one *of the Elders* that miniſtred to the moſt High God: *These are they which come out of great Tribulation, and have waſh'd their Robes, and made them White in the Blood of the Lamb. Therefore are they before the Throne of God, and ſerve him Day and Night in his Temple: and he that ſits on the Throne ſhall dwell among them.*

The

They ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them, nor any Heat. For the Lamb which is in the midſt of the Throne ſhall feed them, and ſhall lead them unto Living Fountains of Waters, and God ſhall wipe away all Tears from their Eyes. Rev. 7. 14, 15, 16, 17.

What great and wonderful Actions have been wrought by them whoſe *Hope was full of Immortality!* Being animated with this lively Hope, and ſtrengthned by divine Grace, they rejoic'd and triumph'd in Hunger and Thirſt, in Priſons and Chains, in Racks and Tortures; and went with undaunted Boldneſs to meet *the King of Terrors*, when every kind of Miſery was *ſet in aray* before them. For notwithſtanding the utmoſt Efforts of the Sons of Violence, *the Righteous* knew aſſuredly that they ſhould *live for evermore.* How *deſtitute* ſo ever they were, yet *their Reward was ſtill with the Lord*; and how much ſoever they were *forſaken, the Care of them was ſtill with the moſt High.* Tho' they were ignominiouſly treated by *the Scorn of the Wealthy, and the Deſpitefulneſs of the Proud*, yet they were ſuſtained by a firm and unmoveable Perſwaſion, that *they ſhould receive a glorious Kingdom, and a beautiful Crown from the Lord's Hand*, tho' they were driven over the Face of the Earth, as *the Refuſe and Off-ſcouring of all things*; yet *with his Right-hand would he cover them, and with his Arm would he protect them.*

The Wiſdom and Piety of the Church has taught us to commemorate the Meekneſs and Patience, the Courage and Conſtancy of theſe bleſſed Saints; and commanded us to look towards that *Cloud of Witneſſes*, that ſealed the Faith with their Blood, and left us an Example, that we might be guided by *the ſhining Light of their Path to the Habitation of eternal Glory.* And

And it is neceſſary that we ſhould often bring them to Remembrance, ſince *the Love of many waxes cold*, and *the Holy Fire* that came down from Heaven, has almoſt forſaken the *Tabernacle of God.*

The Zeal of the Primitive Ages was frequently renewed, and kindled into a ſtronger Flame, by the triumphant Deaths of the noble Army of Martyrs. And if any Example can reſtore us to the true Chriſtian Integrity; if any can *ſtrengthen the things that remain and are ready to die*, Behold the Return of this Day preſents an Example to us, which (we may juſtly Hope) will ſtir up the languiſhing Principles of our holy Religion, and embolden us to aſſert and defend our excellent Church, againſt the Wiles and Aſſaults of Schiſm, and thro' the Grace of God, even againſt *the Gates of Hell!*

Behold a King that renounc'd the Glories of his earthly Kingdoms, and was *Faithful unto Death, even unto a ſhameful Death, that he might inherit a Crown of Life!* Behold a King that *made not Gold his Hope, nor the fine Gold his Confidence*; that was not lifted up with vain Thoughts of a Robe, a Scepter, or a Diadem, but eſteem'd a good Conſcience infinitely better than all *the Gold of Ophir*; and conſtantly profeſs'd the Truth in its greateſt Purity, and clave to his Mother, the Church of *England*, in *the Day of Trouble, and of Rebuke and Blaſphemy!* He had embrac'd her with a mature and perfect Judgment, and he defended her Rights, her Doctrine, and her Worſhip, with his Arms, with his Writings, with his Life. *Till he Died he would not remove her from him, he held her faſt and would not let her go*; neither would he conſent to a ſacrilegious Violation of her, though by conſenting to it, he might have ſecured his Riches, his Crown, his

his Liberty and his Life. Tho' his Enemies were reſolv'd *to ſlay him*, yet *he put his Truſt in his God*, and entirely *committed his Cauſe to him*, who *could heal him when he was Wounded, and revive him, tho' he was Deſtroyed.* And when he had paſs'd through all the Forms of Cruelty, that Malice could invent, to *prove his Meekneſs, and try his Patience*; *his rejoicing was this, the Teſtimony of his Conſcience, that in Simplicity and Godly Sincerity, not with fleſhly Wiſdom, but by the Grace of God,* 2 Co. 11. 12 *he had had his Converſation in the World.*

That the Example of the Royal Martyr may have the ſtrongeſt Influence over us, it behoves us more particularly to conſider,

Firſt, How much he Suffer'd. And,

Secondly, How conſtantly he maintain'd his Faithfulneſs and Integrity, through the whole Courſe, and even the very Extremity of his Sufferings. And,

Firſt, We are to conſider how much he Suffer'd.

But *the time would fail us*, ſhould we attempt to take a diſtinct Survey of every Calamity that fell upon him; and it would require a large Meaſure of Patience, equal almoſt to that Patience with which he Suffer'd, barely to hear an exact Account of his Sufferings. Could we have foreſeen this Scene of Miſery, while it was yet Approaching, we muſt have broken out into the Words of *Balaam, Alas! Who ſhall Live when God doth this?* Num. 24. 23. And if we look upon this Heap of Troubles, when they are gather'd together, and brought to their dreadful Conſummation, we muſt immediately

ately Appeal to all that pass by, and say, *Ask now of the Days that are past which were before you, since the Day that God created Man upon the Earth, and ask from the one side of Heaven unto the other, whether there hath been any such thing as this, or hath been heard like it?* We must indeed for ever except the bitter Passion and Death of our crucified Saviour, who *bore the Griefs and carried the Sorrows* of the whole World, whose Sufferings were equivalent to all the Guilt and Punishment of Sin, *whose Blood speaks* infinitely *better things than the Blood of all the Martyrs*, and whose Merits alone can expiate the unparallel'd Sin of this unhappy Day. But when we have made this just Exception, we may truely affirm, that there *was never any Sorrow like unto the Sorrow of our* Pious King. No Example of former Ages can equal his Case. None in future Ages, we humbly hope, will ever resemble it.

Even when *the Cloud is* but just *arising*, and the Sons of Violence are sowing the Seeds of Confusion, it provokes our Astonishment, that the most Merciful of Kings, and one of the Meekest of Men, the most indulgent Father of his People, the most zealous Advocate for the Protestant Religion, and the most faithful Defender of the Church of *England*, should be censur'd and accus'd of base and subtle Designs to establish Popery, and Arbitrary Power. But these injurious Libels, and poysonous Violations of his Honour, are soon follow'd by more brutish Clamours and tumultuous Violence. And though every pretended Grievance was redress'd, and larger Privileges were granted than the most loyal People had ever obtain'd from the kindest of his Predecessors, yet was he daily urg'd with stronger Importunity, to give up the Peace of his Conscience, to destroy

the

the ſacred Rights of God's Church, and to Sacrifice his deareſt Friends.

And when *the Overflowings of Ungodlineſs* came in upon Him *like a wide breaking in of Waters, and the Counſel of the Wicked laid ſiege againſt him,* it muſt be confeſſed, that in Hopes of ſaving the Nation from utter Deſtruction, by the Advice of them whoſe Office it was to direct his Conſcience, and even at the Requeſt of the very Perſon that Suffer'd, he permitted his ableſt Counſellor to be wreſted and torn from his Boſom, and gave his unwilling Conſent to his Death, by paſſing an Act that was barbarouſly preſs'd upon him, an Act without Precedent in any Hiſtory, an Act which the accurſed Authors thought too bad for Imitation, and which Poſterity ſhould be aſhamed and afraid to Imitate. But as this Compliance was almoſt the only Crime that could be charg'd upon him, ſo it is rather to be numbered amongſt his Sufferings, than charg'd upon him as a Crime, ſince it was one of the bittereſt Ingredients in all his Troubles; and ſince he daily lamented it with Tears of unfeigned Repentance, and fully repair'd the Injuries done to that Noble Perſon, by bearing Teſtimony to him in his laſt Hour, and bewailing his Death, when he was regardleſs of his own.

But no reaſonable Conceſſions, nor even this extraordinary Compliance, could deliver him from the *Strivings of the Multitude,* nor *aſſwage the Madneſs of the People.* Their *proud Waves* could not be *ſtay'd,* but daily encroach'd upon him with increaſing Violence, and not only endanger'd his Liberty and his Life, but endeavour'd to invade his Conſcience, and lay waſt his Judgment.

It

It was no longer consistent with his Honour or Safety, to continue in that Place, which had been the usual Seat of Majesty, and even the Throne of his Glory. He was compell'd to fly into the distant Parts of his Dominions, and to give Rest to his weary Mind, by committing himself to the Affections of his better Subjects. But still he reach'd out his Arms to embrace the Rebellious Prodigals, if they would yet return to a Sense of their Duty and Interest; and labour'd to re-unite himself to those ungrateful Wretches, and *bind up all their Sores*, with the Cords of Love.

But the humblest Condescensions, the mildest Perswasions, and the strongest Arguments, could produce no other Effect but virulent Libels, insolent Invectives, and seditious Remonstrances.

His sacred Person was denied Admission into one of his own Towns, and the Strength that was laid up there at his own Expence, to defend the Kingdom, was Rebelliously turn'd against him: An Army was rais'd to Destroy him, under a Pretence of Fighting for him, and his Name and Authority were abused, to countenance and support the Cause of his Enemies.

And when the deluded Multitude had Madly contributed towards the accursed Work, and freely cast in their last Mite to fill up *the Treasures of Wickedness*, and *to purchase a Field of Blood*, the King, tho' Naked and Unarm'd, without even that necessary Guard which Decency requir'd, and without any Defence, but the Affections of his People, was yet absurdly charg'd with Levying War, or rather with raising a Rebellion against his Parliament.

The Nation being thus hurried into Confusion, the Branches of the Royal Family were torn asunder,

der, and our afflicted Sovereign was ſeparated from the Wife of his Boſom, whom he loved as his own Soul. And when his exil'd Queen had begg'd for that Relief, which his neceſſitous Circumſtances requir'd; and endeavour'd to give him that Aſſiſtance, which the Dictates of Nature, and her own Bowels oblig'd her to give: She was cloſely Purſued by thoſe very Ships that ought to have Conducted her home in Safety; and the Place in which ſhe hop'd to Repoſe herſelf, was made the Mark, againſt which all their Cannons were directed; and all their Force was bent againſt that little Shelter which She ſought in vain; and She was compell'd to expoſe herſelf to the open Air, during the Hours of Reſt, that She might eſcape the Arrows that were maliciouſly aim'd againſt her Life; and the unnatural Rebels proceeded to ſo high a Degree of Inſolence, that they Impeach'd the Queen of High-Treaſon, for aſſiſting the King her Husband.

Tho' in the Progreſs of the War, God vouchſafed to Bleſs the Royal Arms with many proſperous Succeſſes, yet every Victory was attended with a heavy Allay of Trouble: Our Sovereign's Heart bled afreſh for the repeated Miſeries of his Subjects, and it griev'd him to ſee them Weltring in each others Blood; many of them dying in obſtinate Rebellion againſt Him, and many others falling a Sacrifice to their Duty, and loſing their precious Life in his juſt Defence. And if his Compaſſion yern'd over the dead Bodies of his Enemies, what Agonies muſt he feel, for the untimely Death of his Friends! His Heart was always tender, and continually pierc'd through with theſe Sorrows; therefore he us'd his Succeſs as a Motive to ſtill greater Condeſcenſion, and

ſtoop'd

ſtoop'd down from the Height of his Proſperity, to beſeech unreaſonable Men to accept of Peace, and offer'd them better Terms, than Confidence it ſelf could ask for. He conſider'd that the Scene of all this Calamity was in the Bowels of his own Kingdom, that all the Blood which was ſpilt, was of his own Subjects; and that what Victory ſoever it ſhould pleaſe God to give him, muſt be over thoſe who ought not to have lifted up their Hands againſt him. Therefore he interceded with them in their own Behalf; and it wearied his righteous Soul, to find that all his Interceſſions were made in vain. They were Deaf to all his Overtures, ſpurn'd at every Propoſal of Accommodation, and preſum'd to Impriſon the Meſſenger that brought his gracious Invitations to them. And inſtead of ſhewing any Tendency towards Peace, they labour'd to impoſe greater Hardſhips upon him, than the moſt barbarous Conquerors had ever impos'd upon the meaneſt Slaves, imperiouſly requiring him to juſtify the War againſt Himſelf; to concur in deſtroying his faithfulleſt Adherents, to aboliſh the ſacred Orders of the Church, to renounce the Liberty of his Conſcience, and to deliver up God's Inheritance to the ravenous Jaws of Sacrilege.

It was a great Addition to his Miſery to hear, that his Subjects were perpetually oppreſs'd with heavier Impoſitions, than any lawful Prince had ever laid upon them; and Monthly Taxes rigidly exacted, and rais'd by the ſevereſt Diſtreſs, at the arbitrary Pleaſure of a few mercileſs Tyrants, whenſoever his wearied People delay'd but a few Days, to ſatisfy their greedy Extortion. And tho' it was an unſpeakable Satisfaction to him, that he never conſented to the Injuries that were done

done to the pious Fathers, and the holy Offices of the Church, yet he could not but grieve in the bitterneſs of his Soul, to find that our excellent Liturgy, and the venerable Order of Biſhops were caſt out with Clamour and Outrage, and an innocent Prelate, Hated for nothing but his extraordinary Abilities, his Learning, his Zeal, and his Devotions; was unjuſtly Condemn'd by a pretended Ordinance of Parliament, and put to Death in the Preſence of many thouſands of Spectators.

And though he had ſtill the liberty of *Worſhipping God in the Beauty of Holineſs*, and enjoy'd the unblameable Prayers of his Mother, the *Church of England*, in that delightful Sanctuary, the ever Loyal Univerſity of *Oxford*; yet he could not but Mourn for the deplorable Condition of many others of her Children, who were denied that glorious Privilege, *whoſe Souls were athirſt for God, and long'd to appear before the Preſence of God: and whoſe Tears were their Meat, Day and Night, while their inſulting Enemies daily ſaid unto them, Where is now your God?* *Pſ.* 42. 2, 3.

And we can hardly mention the Comforts that he enjoy'd, in his belov'd Refuge, the Seat of Learning and Fidelity, before it is ſtraitly Beſieg'd, and he with Difficulty eſcapes the Hoſt of Enemies, that were Encamp'd round about it; and it is hard to follow him after his unwilling Departure from it, for *he is hunted* from Place to Place *like a Partridge upon the Mountains*, and *the Deluge* of Miſery and Deſolation is ſo widely ſpread, *that he cannot find any reſt for the Sole of his Foot.*

After many different Turns of Succeſs and Misfortune, his Strength is broken by an unhappily-deciſive Battle, and his moſt valuable Papers, and the very Secrets of his Soul, fall into the Hands of

of his Enemies: and ſuch is their Inhumanity that they riſle, publiſh, and expoſe even the Letters that paſs'd between him and his Affectionate Queen, and his private Correſpondence with his intimate Friends. And ſo little is their regard to Decency, that they maliciouſly interpret every tender Expreſſion, every familiar Word, and make them the Subject of their unnatural Sport and Scorn.

The unfortunate King, being reduc'd by preſſing Calamity, at length reſigns himſelf to the Subjects of his own native Kingdom, hoping that they might yet have ſome remains of Affection and might ſtrive to blot out the Diſhonour of their paſt Ingratitude, by reſtoring their injur'd Sovereign to his undoubted Right. And their Promiſes were anſwerable to his Hopes. But alas! theſe perfidious Wretches ſet their King to Sale and deliver him a Prey to more mercileſs Rebels in this, reſembling *Joſeph's Brethren*, who tho' they were perſwaded *not to let their Hand be upon him, becauſe he was their Brother and their Fleſh, yet*
Gen. 37. 27. *they ſold him to the Iſhmaelites for Twenty pieces of Silver.*

Whilſt the Royal Captive is in the Hands of the victorious Army, his Afflictions are imbitter'd to him by a ſtrange Variety, he being ſometimes confin'd with the ſtricteſt Rigour, and reſtrain'd from the ſight of every one, but his traiterous Guards; and at other times allow'd a larger Liberty, addreſs'd to with a Shew of Humanity, flatter'd with Profeſſions of Duty, and even permitted to converſe with his Chaplains, his Friends and his Children. Nothing was left unattempted that could work upon his Hopes, or his Fears; the Scene was chang'd according to the differe-

Pu

Purpoſes of the great Tyrant and Impoſtor, and to heighten the Mockery, the Enſigns of Majeſty, and the Terrors of Death, were occaſionally ſet before him.

Being wearied with this uncertain, perplexing State, he makes his Eſcape, but knows not whither to fly for Safety. He tries the Fidelity of one of his Subjects, from whom he might have expected faithful Protection; and he gives him a glorious Opportunity of gaining an immortal Name, by ſaving a King and Kingdom. But the unnatural Villain, regardleſs of true Honour, betrays the ſacred Truſt, and makes his Gueſt his Priſoner.

We have hitherto ſeen only *the Beginning of Sorrows*, but now the *Hour of Darkneſs is* at hand. The pious King has no Proſpect of any thing, but ruinous Walls, deſolate Rocks, and raging Seas; no Companion to alleviate his Grief, no Friend to divide the Cares of his Breaſt, no Miniſter of God to aſſiſt him in the holy Offices of Religion, as he himſelf expreſs'd it in his devout Complaints; the Solitude they confin'd him to, added the Wilderneſs to his Temptations: For the Company they obtruded upon him, was more ſad than any Solitude could be. But his Goodneſs vanquiſh'd even thoſe choſen Spices that were ſet over him, and his invincible Patience wrought their Converſion.

To be refus'd the Aſſiſtance of his Chaplains, was an inſtance of Cruelty that ſate heavier upon him than all his other Afflictions. "If (ſays he) I had ask'd my Revenues, my Power, or any one of my Kingdoms, it had been no wonder to have been denied in thoſe things, where the evil Policy of Men forbids all juſt Reſtitution, leſt

they ſhould confeſs an injurious Uſurpation. But to deny me the ghoſtly Comfort of my Chaplains, ſeems a greater Rigour and Barbarity, than is ever us'd by Chriſtians to the meaneſt Priſoners, and greateſt Malefactors; whom tho' the Juſtice of the Law deprives of worldly Comforts, yet the Mercy of Religion allows them the Benefit of their Clergy, as not aiming at once to deſtroy their Bodies, and to damn their Souls. But my Agonies muſt not be reliev'd with the Preſence of any one good Angel, for ſuch I account a learned, godly, and diſcreet Divine; and ſuch would I have all mine to be. They that envy my being a King, are loath I ſhould be a Chriſtian; while they ſeek to deprive me of all things elſe, they are afraid I ſhould ſave my Soul."

Theſe were the Words of the Bleſſed Martyr, Words that ought to be *engraven with the Pen of a Diamond*, Words that are almoſt enough to turn *our Head into Waters, and our Eyes into a Fountain of Tears.*

Whilſt he continu'd under a ſtrict and diſconſolate Impriſonment, Propoſals were offer'd to him, offenſive to his Conſcience, and ſhocking to all the Principles of human Nature. And becauſe his noble Soul diſdain'd to ſubmit to ſuch hard Conditions, they reſolv'd to make no more Addreſſes to him, and caſt him off and abandon'd him, as if he was no longer to be counted amongſt the Living.

They indeed vouchſafed to recede from this inhuman Reſolution, and condeſcended once more to enter into a Treaty with him. But the Commiſſioners appointed to treat, were ſo limited in their Inſtructions, and ſo ſtraitned in Time, and had ſo little Power to hearken to his maſterly Reaſons,

or

or conſent to the juſteſt Alterations, that there could be hardly any Hopes of Succeſs from that Treaty; yet he ſatisfied them beyond Expectation, and yielded more to their extravagant Demands, than ever any King had yielded to his Subjects. But when the Wounds were almoſt cloſed, and the Royal Hand had well-nigh healed all their Breaches, freſh Orders came to tear them open again; more injurious Articles were ſtill thruſt upon him, and worſe Endeavours were us'd to bring his generous Mind into a more ſlaviſh Captivity.

And when his Goodneſs had ſo far defeated even theſe accurſed Deſigns, that his Conceſſions were voted to be ſufficient and ſatisfactory, That only-impartial Vote was over-ruled by an armed Force; the Perſons that concurr'd in it, were violently ſeiz'd and impriſon'd, and the Hopes of Peace cancell'd and deſtroy'd by the ſmall Remainder of a Parliament, a few deſperate Wretches, educated in Miſchief, and pamper'd with Blood.

They now finally reſolve to make no more Addreſſes to him, haſten to fill up the Meaſure of their Iniquities, and prepare a Charge of High-Treaſon againſt their King.

But before we come to this Scene of Horror, there is one particular Inſtance of Barbarity, that ought to be mention'd. As if the rigid Tyranny of his Keeper, and the uncomfortable Solitude of his Priſon, had not added Weight enough to his Miſery, he was ſnatch'd from thence, and hurried into another Priſon, ſituated in ſo vile and unwholſome an Air, that the common Guards there, us'd to be frequently Chang'd for the Preſervation of their Health: But no Change, no Refreſhment was afforded for their captive Sovereign, he

could breathe no Air, but noiſome Vapours, he was conſtrain'd to dwell with the contagious Sickneſs.

But the Cruelty of his Enemies can no longer contain it ſelf within the Bounds of this loathſome, deſolate Place; it longs to put on the Face of Authority, and to exert it ſelf upon a publick Theatre.

This *Man of Sorrows*, is now conducted by one of the Refuſe of the People, to his capital City, and brought a Priſoner to his own Palace. And when the pretended Forms of injur'd Juſtice are fully prepar'd, and the Maſter-piece of Iniquity is ready for the Birth, he is carried as a Criminal into his own Court, and conſtrain'd to appear before an Aſſembly of Judges, compos'd of the very Dregs of Mankind, of the meaneſt Parentage, and the moſt ſcandalous Profeſſions, corrupted with the vileſt Principles, infamous for the moſt profligate Actions, and diſtinguiſhed only by their ſuperlative Wickedneſs.

Of this baſe Aſſembly, Two only were known to the King, before the Troubles began; and the Marks by which they were known, were his bountiful Favours to them, and their monſtrous Ingratitude to Him.

Before *this Synagogue of Satan*, he that was accountable only to God, was charg'd with Treaſon, which it was impoſſible for him to be Guilty of; with Murder, which his Soul abhorr'd; and with all thoſe Rapines, Spoils and Deſolations, which he had inceſſantly labour'd to prevent.

The unnatural Charge being read, the Preſident, whoſe unparallel'd Impudence recommended him to that Office, inſolently Reprehended him for not ſhewing ſufficient Reſpect to that High Tri-

Tribunal; and having indulged his brutiſh Nature with every kind of Saucineſs, that his clamorous Tongue could expreſs, he preſum'd to ask his Sovereign Lord, What Anſwer he had to make to that Impeachment?

But the undaunted Hero put them in Mind, that he was ſtill their King, and they his Subjects; and bravely refus'd to betray his Dignity, by owning their uſurp'd Authority.

No Tongue can perfectly deſcribe the Arrogance, with which the upſtart Preſident rebuked him, for diſallowing their pretended Juriſdiction; nor thoſe proud Menaces, with which he threatned to inflict that Judgment upon him, which the Law pronounces againſt thoſe that ſtand Mute, and obſtinately refuſe to plead.

Your Humanity can hardly permit me to attend him back to his Priſon, to obſerve the Rudeneſs and Barbarity with which he was treated there, and to mention the ſeveral Provocations that were given him at a Second, Third, and Fourth Appearance, before this Bloody Tribunal: yet I cannot but treſpaſs ſo far as to take Notice to you, that they were ſo Jealous of their own Guards, leſt they ſhould be wrought upon by the Influence of this innocent Prince, or by the Remorſe of their own Conſcience, (upon the Exerciſe of ſo much Barbarity) that they caus'd the Guards to be ſtill Chang'd, and the ſame Men were never ſuffer'd Twice to perform the ſame monſtrous Duty.

The Reproaches that were caſt upon him while he ſtood at his Trial, the Spitting in his Face, the offenſive Smoke that was blown upon him, and the pronuncing the horrible Sentence upon the moſt Innocent Perſon in the World, are e-

nough to compel you to ſay, Ariſe, and let us go hence.

But I muſt intreat you to follow him to his Croſs, and ſee the Extremity of his Sufferings. Behold his malicious Adverſaries preparing the Inſtruments of Cruelty, and intending to drag and bind him down to the Scaffold with bands of Iron, if he ſhould refuſe to ſubmit to the fatal Stroke! Behold the faithful Prelate paying the laſt Inſtance of Duty to his beloved Sovereign, and taking his laſt Farewel, which nothing could enable him to ſuſtain, but an undoubted Aſſurance of their meeting in Heaven! Behold (if you can yet bear to Behold) the Maſqued Executioner, performing his accurſed Office upon his Lawful King, in the Strength of his Years, in the midſt of his Kingdoms, his Friends and loving Subjects being helpleſs Spectators, and his Enemies inſolently Reviling and Triumphing over him, Living, Dying and Dead!

Thus have we ſeen how much he Suffer'd, and are now to Conſider,

Secondly, How conſtantly he maintain'd his Faithfulneſs and Integrity through the whole Courſe, and even the Extremity of his Sufferings.

This indeed has in ſome Meaſure open'd it ſelf to our View already: For we could not well conſider how much he was Afflicted, without diſcerning how patiently he bore, how ſtedfaſtly he endured his Afflictions.

But we muſt dwell a little longer upon his amiable Example, and take a more particular Draught of his unſhaken Integrity.

Tho'

Tho' his merciful Diſpoſition inclin'd him to comply almoſt too far with his rebellious Subjects, and to part with too much of his Power, for the ſake of the ineſtimable Bleſſing of Peace, yet it was always the chief and governing Principle of his Soul, to keep his Conſcience *as the Apple of his Eye*, to preſerve his Reaſon pure and untainted, to defend the Liberties of his People, with an unalterable Reſolution, and to approve himſelf the faithful Guardian of the Church of God.

How ſolemn was the Proteſtation which he made at the Head of his Army. "I do promiſe in the Preſence of God Almighty, as I hope for his Bleſſing and Protection, that I will to the utmoſt of my Power defend and maintain the true reform'd Proteſtant Religion, eſtabliſh'd in the Church of *England*, and, by the Grace of God, in the ſame will Live and Die. I deſire to Govern by all the known Laws of the Land, and that the Liberty and Property of the Subject may be preſerv'd, with the ſame Care as my own juſt Rights; when I willingly fail in theſe Particulars, I will expect no Aid or Relief from any Man, or Protection from Heaven."

And how inviolably did he obſerve, how exactly did he fulfil every Part of this ſolemn Promiſe!

When his Succeſſes enabled him to offer Terms to his People, He was ſo far from Encroaching upon them, that he expreſs'd a Fatherly Care of their Privileges, and gave them freſh Security and Protection; and when the Rebels loaded him with a Multitude of Propoſitions, though he was willing to grant, or rather had already granted every thing that was reaſonable, yet he would not yield up any thing againſt the Impartial Judgment of Reaſon.

"This Honour (ſays he) They do me, to put me on the giving Part, which is more Princely and Divine. They cannot ask more than I can give, may I but reſerve to my ſelf the Incommunicable Jewel of my Conſcience, and not be forc'd to part with that, whoſe Loſs nothing can repair or requite. The Love I have of my People's Peace hath indeed great Influence upon me; but the Love of Truth and inward Peace hath more. That inward Quiet of my Conſcience ought to be, is, and ever ſhall be, by God's Grace, dearer to me than my Kingdoms. Nothing of Paſſion, or Peeviſhneſs, ſhall have any Byaſs upon my Judgment, to make me gratify my Will, by denying any thing which my Reaſon and Conſcience commands me not; nor on the other ſide, will I conſent to more than Reaſon, Juſtice, Honour, and Religion perſwade me to be for God's Glory, the Churches good, my Peoples Welfare, and my own Peace."

The ſame Pious and Manly Reſolution, that appear'd in his proſperous Condition, continued Stedfaſt and Entire, and loſt not one Jot of its Strength, in his calamitous State. The more he was tried in *the Furnace of Affliction*, ſo much the brighter his Integrity ſhone forth; and if we would ſee him in the Fulneſs of Glory, inſtead of making our Addreſſes to his Throne, we muſt viſit him in Priſon. Ask his perfidious Guards, enquire diligently of the moſt vigilant Spies, could they hear any Expreſſions of Impatience fall from his Lips? did he betray any defection of Spirit, any weakneſs of Soul? did he not cleave to his Principles, and offer up unwearied Devotions to God? did he not ſupport his Dignity with a true Chriſtian Greatneſs of Mind? and did not the

the Majeſty of the King break through the Sorrowful Diſguiſe of the Priſoner?

When the Offices of the Church were Aboliſh'd, and their Royal Defender was denied the ordinary Benefit of a Toleration, and depriv'd of the Preſence of his Chaplains, he never omitted the Divine Service, but was his own Chaplain in his Bed-chamber, and conſtantly us'd the Common-Prayer by himſelf, bravely rejecting the officious Impertinence of the Presbyterian Miniſters that rudely thruſt themſelves upon him.

Nor did he only Defend the Church by the Firmneſs of his Reſolution, but by the Clearneſs of Reaſon, and the Strength of his Arguments; ſuch ſtrong and convincing Arguments, as vanquiſh'd the mighty Champion of his Enemies, when he was under the Power of the Sword; for he was able to Convert by his Tongue and his Pen, when he had no other Weapons to maintain his Cauſe.

It might juſtly have been expected, that the continued Succeſſion of his Misfortunes, the encreaſing Weight that was daily caſt upon him, and the long Duration of his Impriſonment, ſhould have broken his Spirits, and ſtifled the noble Thoughts that enrich'd his Breaſt; and though he could have preſerv'd the Purity of thoſe Thoughts, yet it might ſeem impoſſible that he ſhould readily bring them forth, and properly expreſs them, when he had been ſo long bereav'd of the Pleaſures of Converſation, and had no Opportunity of ſpeaking to any one, but the treacherous Spies of mercileſs Tyrants. Yet whenſoever he was call'd forth by the Propoſals of a Treaty, how chearfully, how eloquently did he Plead for the Rights of his Subjects, for the Laws of the Land,

Land, for the Doctrine, Diſcipline and Worſhip of the Church, and for the unalienable Revenues of the Clergy!

Tho' a limited Number of his Friends were ſometimes permitted to remain at a convenient diſtance from him, that he might upon urgent Occaſions conſult with them, yet he was conſtrain'd ſingle and alone to *bear the Burthen of the Day, and* to ſtand *in the Forefront of the hotteſt Battle*, aſſerting the Cauſe of Truth, and ſtopping the Invaſions of Sacrilege, againſt a multitude of Oppreſſors.

And when he lay entirely at their Mercy, and the Church lay Proſtrate with him; tho' they promis'd to reſtore to him all the Ancient Houſes, Mannors and Lands of the Crown, with their growing Rents and Profits, and to re-inſtate him in a Condition of Honour, Freedom and Safety, yet even then he would not concurr, in forcing any Man to take their wicked Covenant, nor would he renounce the Privileges of uſing the Common-prayer, nor would he aboliſh Epiſcopacy, nor would he conſent to an abſolute Alienation of the Lands of the Church, nor would he joyn in any illegal Act for taking away the Life or Eſtate of any that had faithfully adher'd to him!

How great was that Integrity that ſtood the Teſt of ſo ſevere a Trial! How valuable was that Teſtimony which he gave as a King to the Church of God! How eminently was he a Martyr for it, ſince no Temptations of Life or Death could prevail with him to ſet his Hand to her Deſtruction, but he bravely held her up above the Waters, when he himſelf was Sinking, and the *proud Waves* were rolling over him!

An

And his Affectionate Care did not reſt here, but deſcended as an Inheritance to his Poſterity. How ſtrict a Charge did he give to his Son! "I command You, upon my Bleſſing, to be conſtant to your Religion, neither hearkning to Roman Superſtition, nor the ſeditious and ſchiſmatical Doctrines of the Presbyterians and Independants; for know, that a perſecuted Church is not thereby leſs fortunate. I command You, upon my Bleſſing, never to yield to any Conditions that are diſhonourable, though it were for the ſaving of my Life. Let their Reſolutions be ever ſo Barbarous, the ſaving my Life by complying with them, would make me end my Days with Torture and Diſquiet of Mind. But your Conſtancy will make me Die chearfully, praiſing God for giving me ſo Gallant a Son. Above all I would have you (as I hope you are already) well-grounded and ſettled in your Religion, the beſt Profeſſion of which I have ever eſteem'd that of the Church of *England*. In this I charge you to perſevere, as coming neareſt to God's Word for Doctrine, and to the Primitive Examples for Government."

In like manner he ſpake to one of the youngeſt of his Children, that he ſhould never be perſwaded or threaten'd out of the Religion of the Church, in which he hop'd he would be well Inſtructed, and for the Purity and Integrity whereof, he bid him remember that he had his Father's Teſtimony.

So Faithful was he to the Church, faithful even to Death! with what Joy did he give that final Teſtimony! how Compos'd was his Countenance, when he appear'd before his inſolent Judges! with what Calmneſs did he receive their amazing Provocations! with what Patience did he hear the tumultuous Cries of the Souldiers! with what Even-

Evenneſs of Temper did he wipe off the Filth that was ſpit in his Face, "ſaying to himſelf, "Chriſt has ſuffer'd more than this for my ſake!" with what generous Diſdain did he reject the ignominious Propoſals that were offer'd to him, even after he had receiv'd the fatal Sentence? "I had rather die a Thouſand Deaths, than thus to proſtitute my Honour, and the Liberties of my People!" with what Zeal did he walk from his Palace to the Scaffold! how did he quicken the lingring Souldiers, telling them He went before them to ſtrive for an Heavenly Crown, with leſs Fear and Anxiety than that with which he had often led his Souldiers to Fight for an earthly Diadem. This Crown of Life was the only one he really valued, and this he recommended to his Son: "I hope (ſays he) God will give me and you the Grace, which will enable us to want, as well as wear a Crown, which is not worth taking up or enjoying upon Sordid, Diſhonourable and Irreligious Terms. Keep you to the true Principles of Piety, Virtue, and Honour, you ſhall never want a Kingdom."

For theſe glorious Principles, for the Laws of his Country, and for the pureſt Profeſſion of the Faith, He was ready, He was willing, He was deſirous to Die a Martyr; and having overcome his Enemies, by Forgiving and Praying for them, he committed himſelf to a merciful God, and even long'd to change his *Corruptible* for *an Incorruptible Crown*, and paſs'd from this Kingdom of Troubles, into a *Kingdom that can never be mov'd.*

And now what remains, but that I ſhould intreat you to reverence the Memory, and imitate the Example of the Bleſſed King *CHARLES* the MARTYR.

Above

Above all things ſtudy to preſerve an honeſt Mind, and let no worldly Advantages, nor even Liberty, nor Life it ſelf, be ſo dear to you as the Peace of your Conſcience.

This was the pious King's inſeparable Companion, his delightful Comforter, and his conſtant Friend. This ſupported him in his Diſtreſs, and attended him in Priſon; and he never found ſo much of the Life of Religion, and the Feaſt of a good Conſcience, as when he came to the cloſeſt Conflicts with the Thoughts of Death.

And if you keep this ſacred Charge inviolable, you will paſs with Safety through *this Vale of Sorrow*, and Triumph over the Power of the Grave.

Let the Conſtancy of the Martyr encourage you to adhere to your Mother the Church, and to ſhew a true Value for her ſacred Offices.

Many Princes and Nobles have earneſtly deſir'd to enjoy her excellent Form of Prayer, and could not obtain it.

Do you therefore make a juſt uſe of that ineſtimable Privilege that is vouchſafed to you, and expreſs that grateful Senſe of it, by continuing to frequent the Place of God's eſpecial Preſence, and joyning in the Communion of the Church. Let no Temptation prevail with you to ſeparate from her, whatever Dangers ſhould ariſe from Popery, Presbytery, or Atheiſm: Let no Inſinuations, Promiſes, or Threatnings bereave you of your Integrity.

If God ſhould ever, for the Multitude of our Sins, permit her to fall under Perſecution, yet ſtill remember the Words of the King, A perſecuted Church is not thereby leſs Pure tho' leſs Fortunate. And whatſoever Loſſes you ſuſtain in De-

Defence of ſo good a Cauſe, be aſſur'd that you will not loſe your Reward; for if you are *Faithful unto Death, The Lord will give you a Crown of Life.*

FINIS.

1 AP 57

BOOKS Printed for, and Sold by *Anth. Peiſley.*

A New Eccleſiaſtical Hiſtory of the *Seventeenth Century*, containing an Account of the Controverſies in Religion, the Lives and Writings of Eccleſiaſtical Authors, an Abridgment of their Works, a Judgment on their Stile and Doctrine; alſo a Compendious Hiſtory of all Affairs tranſacted in the Church, written in French by *Lewis Ellies Du-Pin.* Tranſlated and Illuſtrated, with Additional Annotations, by *Digby Cotes*, Publick Orator of the Univerſity of *Oxford.*

Joſephi Antiquitates Judaicæ, Gr. & Lat. 2 Vol. Fol. per *Hudſon.*

Idem Magna Charta.

Dr. *Wells*'s Geographical Tables, Containing the Principal Countries, Kingdoms, Provinces, Iſlands, Cities, Towns, Rivers, &c. in the Now Known World, the whole Adjuſted to Antient Geography, and ſo contriv'd, that it may ſerve for a Geographical Dictionary, Price 1*s.*

Sti *Ignatii* Epiſtolæ Genuinæ, Gr. & Lat. Annotationibus Epiſc. *Pearſoni* & Dris. *Smith*, accedunt Acta Genuina Martyrii Sti *Ignatii*, Epiſtola Sti *Polycarpi* ad Phillippenſes, & Smyrnenſis Eccleſiæ Epiſtola De Sti *Polycarpi* Martyrio, cum Veteris Latinis Verſionibus & Annotationibus.

Dr. *Adams*'s Lectures on the Church-Catechiſm 8o. price 1*s*

Ariſtotelis Ethicorum Nichomacheorum Libri Decem, Gr. Lat. Notis Illuſtrati a *Guil. Wilkinſon*, M. A.

Demoſthenis & *Æſchinis* Orationes De Falſe Legatione, Gr. Lat. per *Hen. Brooke*, M A. printed in the ſame Size and after the ſame manner with thoſe Orations publiſh'd by Dr. *Foulks* and Dr. *Friend.*

Fifteen Sermons on ſeveral Occaſions, by *Richard Duke*, M.A. late Prebendary of *Glouceſter*, Rector of *Witney* in *Oxford-Shire*, and Chaplain to Her Late Majeſty Queen *Anne.* The third Edition.

Artis Logicæ Compendium, Editio Tertia Emendata.

Fifteen Sermons on ſeveral Occaſions by *Digby Cotes*, Publick Orator of the Univerſity of *Oxford.*

Thirteen Sermons on ſeveral Subjects, Volume the 6th, by Dr. *Conant.*

Eccleſiæ Anglicanæ Politeia in Tabulas Digeſta Authore *Rich. Coſin* Legum Doctore Olim Decano Curiæ De Arcubus & Cancellario, Seu Vicario Generali, Reverendiſſimi Patris *Johannis* Archiepiſcopi *Cantuarienſis*, in Folio, price 1*s.*

Grammatica Rationis, Sive Inſtitutiones Logicæ, per Epiſcopum *Fell.*

Frommenii Synopſis Metaphyſica, Editio Ultima.

Introductio ad Chronologiam, Sive Ars Chronologica in Epitomen redacta.

Com-

Commentarii De Scriptoribus Britannicis, Auctore *Joann Leland*, cura *Hall*, 2 Vol.

Musarum Anglicanarum Analecta, Volumen tertium.

Sectionum Conicarum Elementa nova Methodo demonstra ta Authore *Jacobo Milnes*, Editio tertia Nova & Sexta Part Auctior.

The Natural Immortality of the Soul asserted and prov'd from the Scriptures and first Fathers, by the Right Reveren Father in God, *Thomas* Lord Bishop of *Waterford*, the Third Edition 1727.

Corn. Nepotis Excellentium Imperatorum Vitæ, accessit Aristomenis Messenii Vita ex Pausania. *Guil. Adams* Ædis Christi Alumnus *Oxon.*

Miscellanea in Usum Juventutis Academicæ, containing Characters of the Best Classick Authors, Instructions for Reading them, a Chronology of them, a Catalogue of the best Classick Authors, Latin Exercises viz. Themes, Declamations Poems, Epigrams and Orations &c.

Triglandii Pædia Juris Sive Examen Institutionum, Nova Arte & Methodo concinnatum ita ut Locis Difficilioribus vice Commentarii inservire possit. Continuato Indice Titulorum adjecto, accedunt huic Editioni Index Titulorum Alphabeticus, & Catalogus Vet. JCC ordine Chronologico.

Grammatica Anglo Saxonica ex Hickesiano Linguarum Septentrionalium Thesauro excerpta.

Marci Hieronymi Vidæ Cremonensis Albæ Episcopi, De Arte Poetica Libri Tres, Auctoris Vitam premisit & Annotationibus adjecit *Tho. Tristram*, Editio Secunda, with a Character of the Author by Mr. *Pope*.

XXXIX Articuli Ecclesiæ Anglicanæ, Brevibus Notis Illustrati, adjectis insuper Nominibus Auctorum Locisque in quibus Doctrina in Articulis Contenta fusius explicatur Auctore *Edw. Welchman*, Editio Quarta Auctior.

D. Aurelii Augustini Liber De Heresibus ad *Quod Vult Deum* una cum Gennadii Massilienſis Appendice Edidit Notisque illustravit *Ed. Welchman.*

A Conference with an *Arian* occasion'd by Mr. *Whiston's* Reply to the Right Honourable the Earl of *Nottingham*, in Two Parts, by *Ed. Welchman*, M. A.

The Lawfulness and Obligation of the Oaths of Allegiance and Abjuration, 2d Edition, by *Ed. Welchman.*

The Plain Man's Duty in every Condition of Life, distinctly and Plainly consider'd, with particular Directions for due receiving the Holy Sacrament, price 6d.

Εἰκὼν Σωκρατικὴ, Or a Portraiture of *Socrates*, extracted out of *Plato*, in Blank Verse, by *S. Catherall.*

An Essay on the Conflagration in Blank Verse, by the same Author.